WORLD CALL

The Church Becomes the Center

A. DALE FIERS

☆

Disciples Schools Receive Large Ford Grants

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Where Do We Stand On Race Relations?

EDWIN M. POTEAT

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FEBRUARY 1956

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WORLD CALL

International Magazine of Disciples of Christ

The Cover

The Daniel Ludwig family of six, seen on our cover, arrived in New York from Germany on the S.S. *General Langfitt* on December 16. Met by Miss Sonia Grodka who wears the CWS (Church World Service) arm band, the newcomers were welcomed to the U.S.A. and were soon on their way to Concord, California, where they are sponsored by First Christian Church as they take up their new life. The photo of the Ludwig family at the docks was taken especially for WORLD CALL by Leon Hecht—Delphi Studio. Helping refugees from Europe to new homes is one of the projects supported by Disciples of Christ in the Week of Compassion.

Hidden Answers

1. What is the goal for the Week of Compassion offering?
2. What basic factors accelerated revolution in missionary thinking?
3. How are language barriers met in unsegregated congregations?
4. Describe this year's evangelistic program.
5. Who serves the Falkirk, Coplaw Street and Burnage churches?
6. What is meant by witnessing to the "whole man"?
7. If a family project becomes a chore, what should be done?

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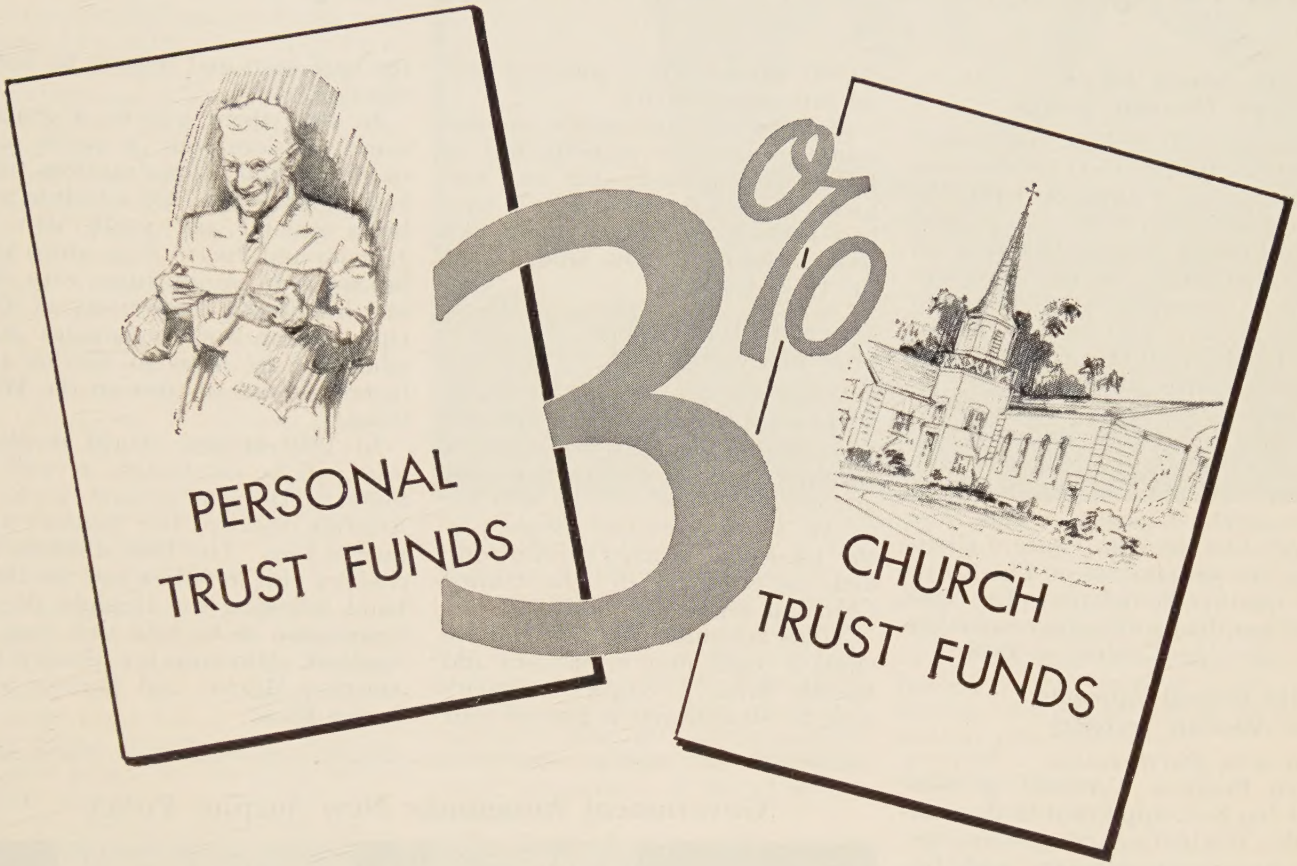

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Global Highlights

News of the World Through the Eyes of the Church

Disciple Named Editor Of Noted Christian Journal

CHICAGO.—Harold E. Fey, former editor of WORLD CALL and a missionary in the Philippines with The United Christian Missionary Society from 1929-32, began his duties on Jan. 1 as editor of *The Christian Century,* undenominational journal here. Dr. Fey, who succeeded retiring editor Paul Hutchinson, had been executive editor.

Another Disciple, Charles Clayton Morrison, retired on Jan. 1 as editor of *The Pulpit,* homiletical publication for ministers. He has been succeeded by Theodore A. Gill. *The Pulpit,* like the *20th Century Quarterly,* is a publication of The Christian Century Foundation. Dr. Morrison was the person who reactivated *The Christian Century* in 1908.

World Council Appoints New Associate Secretary

GENEVA, SWITZERLAND. — Miss Helen Brogden Turnbull of New York has been appointed to the staff of the World Council of Churches here as associate secretary, with Dr. Madeleine Barot of France, of the Council's Department on Cooperation of Men and Women in Church and Society.

For more than ten years Miss Turnbull has been in New York as director of Windham House, the national graduate training center for women of the Protestant Episcopal Church. During this period she also has been a part-time lecturer in religious education at Union Theological Seminary and General Theological Seminary in New York.

3,000 Student Volunteers Attend Conference in Ohio

ATHENS, OHIO. — Three thousand young men and women—1,250 of them overseas students from seventy different countries—who have pledged their lives to missionary service met at Ohio University here Dec. 27-Jan. 1. It was the seventeenth Quadrennial Conference of the Student Volunteers Movement.

The S.V.M., a unit of the National Council of Churches, has been credited since its founding in 1886 with the recruitment of upwards of 20,000 United States young people for missionary service.

Marking the conference as outstanding was the participation as full voting members—not as "visitors"—of the overseas delegates who had been chosen from among the several thousand now studying in the United States.

Disciples Plan 17 Tours Over Five-year Period

INDIANAPOLIS.—Disciples of Christ have scheduled seventeen missions tours during the next five years. A tentative program for the tours was announced here recently by Miss Jessie M. Trout, executive secretary of the Christian Women's Fellowship and vice-president of The United Christian Missionary Society.

Tours scheduled for this year include a youth tour to Jamaica and Puerto Rico, a business women's tour to Mexico and a general tour for both men and women to South America.

In 1957 there will be a general world missions tour, a youth tour to Mexico and a home missions tour. Highlighting the 1958 schedule will be a general and youth tour to Jamaica and Puerto Rico which will be made in conjunction with the one hundredth anniversary of Disciple mission work in Jamaica. Also scheduled are tours to Mexico and home missions stations on the West Coast.

In 1959 another world missions tour will be conducted, as well as tours to Disciple mission work in America, Mexico, and Jamaica and Puerto Rico. The 1960 schedule includes a visit to Africa and the Holy Land following the Disciple World Convention to be held that year in Scotland. Also tours are planned for America, Mexico, and Jamaica and Puerto Rico.

Government Announces New Surplus Policy

—RNS Photo

Representatives of church and private relief organizations were present as Secretary of Agriculture Ezra Taft Benson, at microphone in photo above, announced recently that government surplus wheat, corn, rice and dry beans would be made available for free distribution to hungry people overseas. Until recently only surplus perishable commodities, such as dairy products, were distributed by volunteer agencies.

Disciples Aid in Revision of Ilocano New Testament

DISCIPLES of Christ, through the Week of Compassion offering, will help their missionaries as they work in the provinces of northern Luzon in the Philippines. Funds will help in the revision of the New Testament in Ilocano, the tongue of more than two million Filipinos of Luzon. The Ilocano churches requested this in 1952.

In addition, other money will assist in the revision of the Old Testament for those in another area who speak Cebuan.

Harry Fonger of the Philippine Bible Society, a former Disciples of Christ missionary, is shown in the photo at right as he discusses with a Filipino worker the increase in Scripture shipments to various church groups in and around Manila.

—Photo by Leon V. Kofod

Government Names Successor to Trueblood

WASHINGTON, D. C. — Ronald Bridges, president of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, is the successor to D. Elton Trueblood as chief of religious policy for the U. S. Information Agency.

Dr. Trueblood returned on Jan. 1 to Earlham College in Richmond, Ind., to resume his post as chairman of the department of philosophy and religion. He had been on leave from the Quaker school since March, 1954, when he accepted the government appointment.

P.O.A.U. Hits Catholic Bishops' Annual Statement

WASHINGTON, D. C. (RNS).— Protestants and Other Americans United for Separation of Church and State charged here recently that the annual statement of the Roman Catholic bishops of the United States was "written for the express purpose of justifying a demand for government aid" for parochial schools.

The organization, in a statement signed by its executive, Glenn L. Archer, further charged that the Catholic bishops were seeking legal recognition of Catholic church schools as "an integral part of the American educational system."

It accused the bishops of using "ambiguous language" in asserting that the "students of these schools have the right to benefit from those measures, grants or aids which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

The hierarchy "carefully avoids specifying the benefits which it would include under the headings, 'health, safety and welfare,'" the P.O.A.U. statement said, "but the record shows its definitions are very elastic."

Stuber Takes Post With Council of Churches

NEW YORK.—Stanley I. Stuber, who for fourteen years has been an executive of national and interdenominational church organizations with offices here, has become the general secretary of the Council of Churches of Greater Kansas City. He left his post as general secretary and director of the Japan International Christian University Foundation.

Disciple Re-elected By World Council Group

NEW YORK.—George Walker Buckner, Jr., editor of WORLD CALL, was re-elected as a director of the Friends of the World Council of Churches at the group's meeting here recently. His term is for three years.

"Friends" is the official corporation made up of those persons or churches who support the World Council of Churches directly through their contributions. There are no dues, but "Friends" give, according to World Council literature, "in proportion to their interest in the ecumenical movement and as their financial resources dictate."

Religious Census Being Taken in U.S.A.

BUCK HILL FALLS, PA.—A census of church and synagogue membership has been under way since early in 1955, it was announced here recently at the annual meeting of the Division of Home Missions of the National Council of Churches. Results of the census are expected to be made public late this year.

According to the announcement, the census is being financed by an anonymous gift of $35,000 and through contributions from the other communions. Total cost of the census will be about $100,000.

N.C.C. President Urges New Immigration Policy

WASHINGTON, D. C.—Eugene Carson Blake, president of the National Council of Churches, told the Senate subcommittee on immigration recently that all discrimination based on race or color should be stricken from current United States immigration laws.

Speaking on behalf of the thirty communions represented in the National Council, the Protestant spokesman said that removal of discriminatory provisions "would be in accord

Special Days

Feb. 12	Race Relations Sunday
Feb. 17	World Day of Prayer
Feb. 19-26	Week of Compassion
Feb. 19-26	Brotherhood Week

WORLD CALL

with the spirit of the United Nations Charter, to which our country is a party, and with the Universal Declaration on Human Rights, to which we are a signatory."

In addition to its stand against race or color discrimination, Dr. Blake said, the National Council believes existing laws should be changed to make the quota system "more flexible" and to establish a system of fair hearings and appeals respecting issuance of visas and deportation proceedings.

England Elected President Of Disciple Historical Society

NASHVILLE, TENN. — Stephen J. England, dean of the graduate school at Phillips University in Enid, Okla., was elected president of the Disciples of Christ Historical Society at its annual meeting here recently.

Construction of a million-dollar Historical Society building to honor Thomas W. Phillips is now under way at the University Center here, it was announced at the meeting. The building will be completed in about a year.

The general contract for $690,249.48 was awarded to Foster and Creighton Company of Nashville. Total cost of the new headquarters building will be $823,717.08. Funds for the construction are being provided by the Phillips family.

Church Merger Set for 1957

CLEVELAND, OHIO. — The Congregational Christian Churches and the Evangelical and Reformed Church will merge on June 25, 1957, according to an announcement from a joint committee. A previous decision to merge in 1949 was delayed by a lawsuit brought by an anti-merger group. The Congregational Christian Churches have a membership of 1,298,205. The Evangelical and Reformed Church membership is 761,842.

Oberlin, Ohio, Chosen For Faith and Order Meeting

OBERLIN, OHIO. — The campus of Oberlin College here has been chosen as the site of the first nationwide interdenominational conference on theological issues in the realm of Faith and Order. The conference will take place Sept. 3-10, 1957, under the sponsorship of the United States Conference for the World Council of Churches, with the cooperation of the National Council in the U.S.A. and the Canadian Council.

Theme of the conference will be "The Nature of the Unity We Seek." This theme, says Dr. Samuel McCrea Cavert, executive head of the New York office of the World Council, represents "one of the most baffling questions facing the churches in North America and also in the world as a whole, as they try, through the ecumenical movement, to move forward toward a greater degree of unity."

The conference is expected to bring together some 400 persons designated by the cooperating churches in the United States and Canada, plus 100 consultants selected because of special knowledge and experience. Each denominational delegation is expected to include at least one person from each of the following categories: theologians, pastors, church administrators, laymen, lay women and youth. It is hoped that Christian lay people may include experts in such fields as sociology, education, business and the various professions.

Beneath the Spire

PEARL H. WELSHIMER, 82, in 55th year of ministry with First Christian Church, Canton, Ohio, where has life call . . . Ohio native, graduate of Ohio Northern U. and Hiram College, ordained to ministry 1897, pastor at Millersburg, Ohio, until Jan. 1, 1902 . . . he and his wife, Clara, parents of two daughters, one son . . . holds several honorary degrees; delegate from International Convention, in 1938, to British Conference of Churches of Christ; twice president Ohio State Convention, also North American Convention; once vice-president International Convention; president Phillips' Bible Institute in Canton, 1912-1917 . . . author *Concerning the Disciples,* sermon volumes and tracts.

Dr. Welshimer

* * *

THE identical twins, JEANNE AND JOANNE NETTLETON, after fascinating Toronto World Convention last August, made extensive concert tour of Alaska and Western Canada . . . born at Winfield, Kan., the daughters of Mr. and Mrs. F. J. Nettleton, grew up in Topeka, began appearing in public together when they were three . . . graduated co-valedictorians with music degrees from Kansas City Conservatory of Music, made New York debut at Town Hall in 1950 . . . members Union Avenue Christian Church, St. Louis, Mo., where serve on music committee, in choir, and as chairmen church school committees . . . Jeanne is married to George G. Strella, film supervisor Channel 9, KETC, educational TV station, who is active in church choir, school and Scout troop.

Jeanne, Joanne

* * *

J. GILBERT WILHITE, JR., 35, designing electrical engineer for Westinghouse Electrical Corporation in Pittsburgh, Pa., since 1942, has sung with its famous Men's Chorus . . . born in Norfolk, Va., first schooling was at Livingston (Tenn.) Academy where parents taught . . . graduate of Texas Tech College, 1942, he received M.A. degree from U. of Pittsburgh, 1953 . . . formerly church pianist at Slaton, Tex., and assistant organist of First Christian Church, Lubbock, Tex., . . . now assistant organist of Central Church, Pittsburgh, where he is secretary elders, teacher women's class . . . former Scout master at Wilkinsburg, Pa., church; one Scout, Austin B. Coe, now pastor in Cleveland, Ohio . . . in 1947 married Vivian Case, educational director First Church, Lubbock; they have three daughters: Betty Lou, 6; Mary Lee, 4; and Margaret Lyn, 2 . . . hobby is electric train that he made and operates from complicated switches.

Mr. Wilhite

—BELL RINGER

WORLD CALL

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When It Is Not Easy to Speak

ONE tremendously heartening aspect of the discussion over adjustment to the ruling of the Supreme Court on racial integration in public schools is the generally constructive response of local and state church bodies in the areas most radically affected. In widely scattered sections of the South, churchwomen's groups, councils of churches, ministerial associations and church conventions and conferences have commented on the situation with a high degree of candor, courage and understanding. With few exceptions, the statements have called for acceptance of the inevitable results of the decision—or have pointed in that direction.

It is easy enough for people in areas not so directly and emotionally involved in the actual application of the ruling to say that it is only right and decent that such statements should be made and that perhaps they should be made more forthrightly. It is not so easy to bear witness to what one regards as right and to do so with calm consideration for the opposition of others and for the social inheritance which is a part of our present as well as of our past. Responsible statements of Southern church people have in the main, it seems to us, been constructively helpful in a difficult situation.

THE Texas Council of Churches has rendered a good service in bringing together statements of various Protestant church bodies of the state on school integration, together with the Council's own 1955 "Message to the Churches of Texas," the statements of United Church Women of Texas, and other pertinent pronouncements. Here is a body of crystallized conviction wrought out in experience which will become an important document of history, *Texas Churches Speak on Integration.*

Christians, says the Council's own "Message," should face the implications of the Supreme Court decision "with all honesty and integrity rather than with attempted evasion."

The "Message" refers to the challenge to a "new interpretation and pattern of brotherhood" and to the changes as "in keeping with our Christian convictions" and "consistent with our beliefs in democracy and equality guaranteed by our Constitution."

"The role of the church," says the Texas "Message," is "to apply Christian foresight, patience and forbearing understanding as these new adjustments are made. It is hoped that the churches will use their best methods and channels through which this understanding can be brought about.

"Its voice should be heard, and its spiritual leadership felt since ultimate success will come not from legislation or legalistic interpretations but in the hearts of men. This is our task."

This word from Texas Christians will call for no apologies a hundred years from now.

Church-State Separation

FIFTY years of separation of church and state in France have brought vitality and spiritual progress to that country's churches, both Protestant and Roman Catholic. So said Marc Boegner in a lecture before the French Academy of Moral and Political Sciences in December. The occasion was the fiftieth anniversary of the law which in 1905 ended the concordat between France and the Vatican.

Any advantages which might have been lost by the termination of the old official church-state relationship, said the former president of the World Council of Churches, were outweighed by the increased vitality which resulted from the independence of the churches. The worker-priest movement among French Roman Catholics was cited by Dr. Boegner as an example of what he meant.

Many churchmen in countries with churches officially related to the state would disagree with Dr. Boegner as to the value of the relationship. But we believe he is right. Religion does not thrive by being bolstered up and protected by special privileges. Experience of Roman Catholics in the United States and in Latin America supports this contention. The general pattern of our South American neighbors has been to give Catholicism a privileged position. But in the United States, where there has been no established church since colonial days, Roman Catholicism is far stronger and more vital. The ties of individuals to the church are far less formal than in Latin America. Religion which is vital is personal rather than official.

What Do We Mean by Sin?

TO look at the meaning of sin in the light of the spirit of Jesus is a sobering experience. Certainly, it is an experience good for the souls of men—and nations. Of course, the process sometimes shows up our contented saints as sinners and reveals certain saint-like qualities in those we are accustomed to regard as sinners.

The *Christian Advocate,* magazine of Churches of Christ (Disciples) in Great Britain, in its issue of November 25, 1955, carried a brief but illuminating article on this question of kinds and degrees of sin. The article, by the distinguished London preacher, Leslie D. Weatherhead, is condensed from the church paper of the author, *City Temple Tidings.* Under the title, "Needed: A New Assessment of Sin," Dr. Weatherhead points up the fact that the sins which troubled Jesus most were not just the grosser and flagrant violations of the codes of the righteous, but the sins against the spirit—sins to which many who think of themselves as righteous are so generally addicted. We quote but a few sentences from the article:

"Jesus by his attitude would modify our assessments. . . .

" . . . He said a most startling thing to the Pharisees who, after all, were church-goers and men of ethical attainment. Yet he told them that the harlots would go into the Kingdom of Heaven before themselves. Not that he did not think harlotry was a thoroughly bad thing, but he believed Pharisaism was worse. . . . Pharisaism is a sin against love. It is the sin of intolerance. . . .

"Christ's attitude to drunkenness seems to me in the same category. . . . I think that while Christ would be angry with a man drunk in charge of a car, he would be more angry with a person 'drunk' with power or 'intoxicated' with vanity, who marred the happiness of others in the workshop, the home, the hospital or the school. . . .

"What about the man drunk with power who loses his temper in a committee! What about the man who, intoxicated with imperious temper, manages to get his way because others are too frightened to stand up to him! Are not these illustrations of drunkenness that can be worse than that of alcohol? . . .

"We get worked up and shocked and horrified over the things which offend against convention and the things of which society disapproves, but when we get our idea of sin into the perspective of the New Testament we shall realize that the most deadly and dreadful sins are sins against love: sins which rob men of a sense of being loved and sins which make it hard for men to love."

WHAT do we mean by sin? Too often we mean things which other people do and of which we do not approve. Too seldom do we mean our own violations of Jesus' law of life—the law of love.

And the sins which trouble us most are too frequently the obvious trespasses of others and too infrequently our own spiritual failures. *Other* individuals, *other* social or racial groups, *other* nations—it is to these that we hand out our judgments of disapproval. But the ministry of Jesus is to turn the light of his truth on our own souls.

An entry in the diary of Henry Wadsworth Longfellow, dated Sunday, August 5, 1860, reads, "John Ware, of Cambridge, preached a good sermon." Commenting on this entry, Harry Emerson Fosdick once observed that Longfellow then added something which few can honestly say after a sermon. He wrote: *"I applied it to myself."*

The Gift and the Giver

TO give generously to a worthy cause and from right motives is good. To give sacrificially for a good cause is nobler still and brings greater joy. Like mercy, "it blesses him that gives and him that takes."

People who give to good causes may do so grudgingly or without the understanding which can make a sacrament of sharing. This they often do because they are uninformed or have been approached on a level lower than the cause justifies. We should never make too little of giving—never make it seem too easy. When you give of your money you give of that into which you have put yourself, your thoughts, your plans, your labors, your life. These are things not to be treated lightly and distributed carelessly. Giving to any cause without consideration cheapens both the cause and the giver.

We liked the letter a businessman sent out recently in an appeal for a worthy charity. The first paragraph read like this:

"Yes, tax deductions reduce the cost of giving, but believe me, giving always costs and the question you have to answer is: how worth while is the project, *how great* is the need?"

IN the Week of Compassion observance, February 19-26, Disciples of Christ will engage in a worthwhile project which seeks to meet great and unquestioned needs. For a good number of years they have engaged in these projects and have done much good. They took their place last year among Protestant and Orthodox churches in the United States which contributed $31,000,000 for relief of suffering in other countries, for interchurch aid, and for other ministries not directly related to their own life. This year's goal for the Week of Compassion is just under half a million dollars—$498,730. That is a substantial amount of money, though it is a very modest amount when compared with the needs and possibilities. Churches of Disciples of Christ should reach and exceed this goal. And all of the churches should join in the effort, not just to make a record and reach a quota but because they understand "how worth while is the project and *how great* is the need."

National Christians are assuming increasingly greater responsibilities in mission churches. Here students at Union Seminary, Kingston, Jamaica, listen to a lecture by Robert Nelson, Disciples missionary, as they prepare for local pastorates.

As modern mission strategists face a world-wide revolution,

The *Church* Becomes the Center

By A. DALE FIERS*

THE missionary enterprise is in the midst of a world revolution. There is also a revolution in the midst of the missionary enterprise.

Let it be emphasized at the outset that the latter is not a revolution *against* missions. It is a creative and challenging facing of the world task of the church today, seeking to reshape missionary concepts, motivation and program in the light of the deepening insights of the Bible and a fuller understanding of our contemporary situation in a revolutionary world.

The central factor around which the present reorientation in missions is taking place is the church—its nature, place and function. Willis Lamott, who has given a lifetime of service on the mission field, writes that in the last forty years "a revolution has taken place in missions, a transition of the movement from an individual-centered to a church-centered orientation. An understanding of the significance of missions in our day rests upon an understanding of the causes leading up to, and the results emanating from, that change in the character of the movement."[1]

The re-evaluation of the missionary character of the church calls the so-called sending churches to a fresh appraisal of themselves and their missionary obligation. But it is our purpose here to consider primarily the place and importance of the church on the mission fields. This affects both the conception of the missionary task as projected by the churches at home and the program of missionary activity on the field.

It is true, historically, that the great emphasis in missions has been the salvation of souls and service to humanity. Consideration of the church in terms of its organization and function has been secondary in actual practice. Furthermore, the missionary enterprise has been involved in the development of institu-

*Dr. Fiers is president of The United Christian Missionary Society.

[1]Willis Church Lamott, *Revolution in Missions*. New York. The Macmillan Co. 1954. p. 23. Used by permission.

tions, great and small, for educational, medical, social service, and technical assistance and training.

Now the revolutionary situation in the world and the catastrophic events of modern times have brought us to a new appreciation for the church on the mission fields. Modern missionary strategy is being influenced by this fact.

Basic factors about mission churches that have accelerated the present revolution in missionary thinking include the following:

First, there are the lessons learned in China and other places where strong anti-Christian forces have gained control. In these areas of testing it has been demonstrated that the church is the central bulwark of the Christian witness. No matter how great are the schools, hospitals or similar institutions, they can in no adequate way substitute for the church. Frequently institutions are taken over or so changed in character that distinctive Christian witness is lost. On the other hand, the church can be persecuted and circumscribed in its activities, yet it is still the church—the community of those who worship and serve Christ.

Second, the Christian movement is for the first time in history a global movement. That means the church has gained a start, however feeble, in nearly every major area of the world. The development of the church in its life and work, therefore, assumes new urgency and importance. The church is there and is to be reckoned with in any projection of missionary activity.

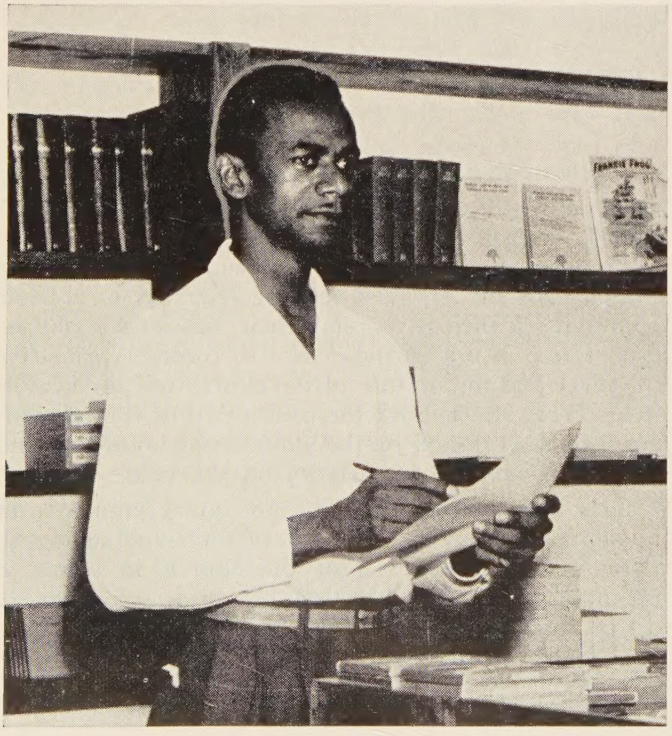
Third, mission churches have been gaining rapidly in maturity in many areas until they are now ready to assume new and greater responsibility for their own life and work. There are numerous cases where this maturity has developed faster than the home churches realize or have been able to comprehend.

Fourth, the growing ecumenical movement as expressed in national and regional councils, in world bodies like the International Missionary Council and, most recently, the World Council of Churches, provides a greater voice for the churches of mission lands. Furthermore, the spirit of ecumenicity is being expressed in the establishment of organically united churches of Christ. Such movements necessitate a basic confrontation of the nature of the church and its faith, practice and polity.

Fifth, the enormity of the problem of bearing our witness of Christ to all areas of life in the face of unprecedented opportunities to make such witness brings us at once to a realization of the fact that the church is mission and the missionary obligation rests upon the church on the mission field as well as at home. Indeed there may be vast areas where *only* the representatives from mission churches will be able to go with the gospel message.

Jamaican Disciple Horace McKay, shown below at his desk, is treasurer of the Disciples of Christ churches and manager of the book room and literature center in Kingston.

—Photo by Evert Millard



Assume Important Place

Because of such factors, the planting and development of mission churches assume a place of prime importance in the missionary enterprise. It is this basic fact that in large measure will determine the missionary strategy of our time and inspire the new directions we take in the world mission.

The understanding of this is important for both the churches at home and the churches abroad. It is important for church members, missionary administrators, missionaries and national Christians. It imposes upon us all new responsibilities and new disciplines.

For one thing, mission churches and the institutions associated with them must be helped to move as rapidly as possible from mission direction and support to self-direction and support.

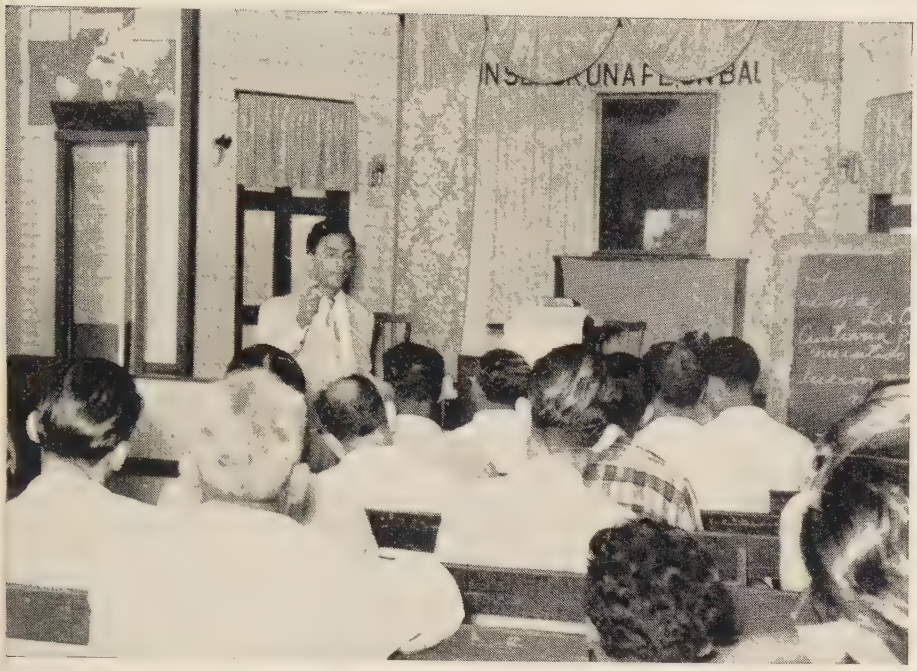
This requires the mission churches and national Christians to assume increasingly greater responsibilities. It calls upon the missionaries and the churches at home to be ready to relinquish direction to the churches on the field. This may seem at first thought a natural and easy thing to do. Actually, it requires great faith, courage and understanding on the part of all concerned. It means the willingness to assume the responsibilities and the heartaches of maturity.

Process Must Be Accelerated

Obviously this cannot happen at the same time, or in the same way in all fields. Many tragedies can result from forcing the responsibilities of maturity. It must be a process of growth and development. Yet that process must be accelerated in our present revolutionary era. It has been said that we will need to go twice as fast in the future just to stay where we are.

Another thing which is involved in the mission church *becoming* the church is the determining of priorities in fields of special opportunity.

There are certain areas of the world where the church can grow in a way that is not possible in other areas. Many factors enter into this. The pin-pointing of those areas is not an easy matter. The Christian missionary forces will have to develop the techniques



At left, Pastor Lucas Torres teaches a class for adults and young people in the sanctuary of the Espinosa Church in Puerto Rico. This rural church of 200 members is self-supporting and has established two or three other small churches.

—Photo by Garland Farmer

and personnel to make adequate studies and secure such facts.

Then, too, the church at home must be ready to enter into a partnership with mission churches in which it receives as well as gives, and learns as well as teaches. It is true that in some aspects of Christian experience the churches and leaders of mission lands are more experienced and mature than we are. The very difficulties under which the work has developed and the differences in cultural backgrounds are among the things which give a richness of experience without which the wholeness of the Christian fellowship cannot be realized.

On the other side, it must be remembered that when a local church or a group of local churches becomes self-supporting there may be even greater need for help. Take our churches at home and consider the practical assistance they draw from other churches and agencies in the development of a well-rounded functional program. It is an observable fact that as mission churches mature they increasingly desire assistance in the fields of Christian education, church finance, architecture, evangelism, men's work, youth work, and the other areas which comprise vital elements of the church's work.

Progress Has Been Made

Where are we as Disciples of Christ in the facing of the revolutionary character of the missionary task?

Much progress has been made. We have developed a basic strategy of world missions which has resulted from careful study and discussion on the part of The United Christian Missionary Society and the churches. The statement of this strategy has been made available in quantity for churches and individuals who care to study it further. An educational program has been developed with supporting materials and reference books. The study guide is called *New Directions in World Missions.* It should be a basic text in every School of Missions.

Also the foreign division is presently at work on the implementation of the strategy. It is endeavoring to locate the crucial areas of opportunity where church growth can most readily take place. Donald McGavran, Disciples missionary to India, is currently spending a year in special work studying opportunities in Puerto Rico, the Philippines and Thailand, as he has already done in Africa. This will provide facts upon which to base decisions in the immediate years ahead.

A great deal has already been accomplished by way of mission churches becoming self-directing and supporting.

Identified with United Churches

Local churches in some fields are identified with the national United Church of Christ. This is true in Japan, the Philippines and Thailand. It is being explored elsewhere. As members of the United Church, these brethren are represented as churches in National Councils of Churches and the various world bodies of Christendom.

Churches in other fields are associated for cooperative purposes in much the same way as our American and Canadian churches are associated in states and areas. This is true in Mexico and Puerto Rico. Others are moving in that direction.

The tragedy is that in none of these fields has the membership become large enough for these churches to become "true churches" in the sense that would qualify them for membership in the World Council of Churches. That achievement is fervently to be hoped and worked for. In the meantime they will find many avenues of participation and cooperation in the ecumenical movement as constituent parts of the world family of Disciples of Christ.

As the church *becomes* the church on the mission field it can rise to new heights of effectiveness in the fulfillment of Christ's design—the Kingdom of God on earth as it is in heaven.

Disciples Launch New Personal Witness Program

WITH the knowledge that personal witness is the most effective method of evangelism, churches of Disciples of Christ this year are launching a new kind of program to win persons to Christ. Called the Personal Witness Program, this plan makes use of small, dedicated groups pledged to evangelistic goals. This effort is over and above the regular Christmas-to-Easter program in which entire churches take part.

"Each congregation undoubtedly will have only a small number of individuals participating in the Personal Witness Program, perhaps only fifty in a membership of a thousand. The program is *not* a large-scale project for each church." So says David S. McNelly, secretary for evangelism for The United Christian Missionary Society. Mr. McNelly originated many of the features of the Personal Witness Program. Final plans for the program came out of the committee on evangelism of the Home and State Missions Planning Council.

"Witness to the Truth" Is Theme

General theme of the 1956 pre-Easter evangelistic program is "Witness to the Truth." As in the past, this plan is designed to be an all-out effort by the whole congregation to bring persons into the church. Preparation for this program, outlined in an attractive and readable procedure manual sent to ministers, begins in December and continues through April 1.

Both the evangelistic effort of the whole church and the new Personal Witness Program are needed in Disciples of Christ congregations this year, Mr. McNelly says. He cites the statistics which show that Disciples made a net gain of only 15,156 in 1954 compared with 35,000 and more in the 1953-54 Year of Evangelism.

"The Year of Evangelism didn't guarantee all future results," Mr. McNelly says. "Moreover, if the present level of conservation of members holds during the next decade, and if the rate of increase in the population holds to its present level, Disciples of Christ will need to be twice as effective in evangelism as we were in 1953."

According to Mr. McNelly, such an effort as the Personal Witness Program, if properly supported in the churches, could mean 100,000 additions across the United States and Canada.

"Churches should begin this Personal Witness Program," the director says, "by enrolling a group of carefully selected and devoted individuals—both young people and adults—to commit themselves to an over-and-above effort to win souls for Christ." First, a smaller personal witness committee lays the foundation for this enlistment.

The central feature of the Personal Witness Program is the list of "most wanted persons" which the members of the small group will carry. At meetings of the group the personal witnesses will pray for the individuals they have named on their list and they will study together ways of witnessing.

"Fellowship, prayerful unity of purpose and unanimity of action are essential to the success of the program," Mr. McNelly emphasizes.

In a guide prepared for the personal witnesses there are a number of suggestions for effective evangelization which are made out of the experience of a number of Disciple laymen and ministers.

"Do things for and with your prospects," the sug-

At left is a scene which will be duplicated in many communities this year as the pre-Easter evangelistic program of Disciples of Christ moves ahead. A young couple contact two Christian Church members who have recently moved into their community. These members, instead of being carried on the non-resident rolls of their former church, will now be active in a congregation in their new neighborhood. Plans for "tracking down" non-resident members are included in the 1956 pre-Easter evangelistic program packet which has been produced by the department of evangelism of The United Christian Missionary Society for use in local congregations of Disciples of Christ.

—RNS Photo

Plan Utilizes Small, Dedicated Groups in Local Congregations For an Over-and-above Effort In Winning Persons to Christ

gestion says. "Invite them to your home and to your church. Share your social life with them. Make them feel at home in the church and among your friends. If they are new, introduce them to your pastor."

Other valuable pointers on personal evangelism help the members of the group in this sometimes difficult but always rewarding experience of witnessing.

Minister-Layman Visitation is the title of a little booklet available for distribution to the personal witnesses. It tells of the experience of a Disciple minister in joining with a layman to conduct evangelistic calling. Suggestions offered in this pamphlet by Howard T. Wood, minister of Lindenwood Christian Church in Memphis, Tennessee, could be used effectively in all congregations.

"There is one warning about the Personal Witness Program," Mr. McNelly asserts. "We must not let this program take the place of any other evangelistic effort. This must be an *over-and-above* program to win souls for Christ."

Hopes for Interest

Mr. McNelly expressed his hope that many Disciples churches will try both the Personal Witness Program and the pre-Easter evangelistic project this year. His conviction is that the materials help the churches organize their efforts and make them effective.

"Nothing of consequence in evangelism will happen in the church," the director says, "unless plans are made for it to happen."

"But," he adds, "the procedure and materials we offer are neither a short cut nor a guarantee of success. They must be studied and adapted to meet local needs. And the evangelism program must be underwritten with prayer and spiritual commitment, concern for lost souls, a passion to win others to Christ, willingness to take time to thoroughly plan, determination to follow the plan to the end, and a zeal that will inspire the workers to a joy in victory for Christ."

If a church will do these things, the director believes, it will have unprecedented evangelistic success this year.

The outline presented in the procedure manual is designed to be put into operation from December to April, but it may easily be adapted to a shorter period of time. Much of the procedure involves concerted effort on the part of the committee on evangelism in the local church. This committee coordinates the work and enlists the support of the members of the congregation.

The procedure manual lists month-by-month suggestions for the evangelistic project in the local church.

One significant feature of the manual is a list of sources to use in preparing a prospect roll for the beginning of the campaign. "Planning of other phases of the program is nullified unless there is a reliable and complete file of prospects," the manual reminds readers.

CONTINUED

A successful evangelistic program is anticipated this year by First Christian Church in Louisville, Kentucky. In 1955 there were 181 new members added. In the photo below, Paul S. Stauffer, minister, shown in the center of the photo, confers with Mrs. Charles H. Burton and Larry D. Jones about the prospect list which is being prepared.

For February the manual suggests an emphasis on the systematic "tracking down" of non-resident members. During this month many churches will make an attempt to "follow" their members who have moved away and to help them find a church home in their new community.

"Here is a rich source of evangelism," Mr. McNelly says.

The procedure manual suggests that the non-resident member "is a loss to everyone concerned. The church on whose non-resident roll his name is carried pays dearly. The church in the community in which he resides loses his Christian service and influence. The non-resident himself, who, out of sentimentalism is unrelated to a church in the place of his residence, deprives himself of the possibilities of Christian growth."

Rich Theme for Preaching

It is hoped that during March ministers in their preaching will want to make use of the rich theme of the evangelistic emphasis this year. The theme of witnessing has innumerable possibilities. And the text from II Timothy used in promoting the pre-Easter project could be the subject of at least one sermon: "Do the work of an evangelist."

A week of preaching, March 18-25, following a week of evangelistic visitation is being employed by an increasing number of churches this year.

"This week," Mr. McNelly says, "affords an opportunity to enlist the membership in the evangelistic program of the church and offers an opportunity for those who have not been reached by the visitation to commit their lives to Christ." Also, those who have made their decision as a result of the visitation may designate a night of the week of preaching for their public confession of faith.

Easter Sunday becomes the climax of this program if churches follow the schedule as it is suggested. On this Sunday the fruit of four months or more of effort will be seen in the response to the invitation or in the baptismal services held that day.

Materials Available

The procedure manual, as well as posters and other material, is available from the office of the director of evangelism at 222 South Downey Avenue in Indianapolis. A number of supplies to be used in the pre-Easter evangelistic project and in the Personal Witness Program are being distributed through the Christian Board of Publication in St. Louis.

"Today is a day for prophets," Mr. McNelly says, "but one does not need to be a prophet to say that the Disciple program of evangelistic outreach here in America must be accelerated and show an increase of vast proportions each year due to large population increases and the mobility of people. Twice as many additions in 1965 as we had in 1955 will only be part of the answer.

"The evangelism program of every church," he continues, "is expressed in its concern for people. People in America are moving—changing and increasing in number more rapidly than ever before. An all out program of evangelism motivated by an overwhelming desire to witness for Christ in our generation is imperative."

BASIC to all thinking about disarmament, in U.N. circles, is the doctrine that "peace today is dependent upon a balance of terror." Again and again one hears reiterated the idea that the existence of nuclear weapons has been one of the chief restraining factors preventing nations from going to war. The fact that all will suffer inestimable atomic damage if any nation attacks prevents almost on a moment to moment basis the outbreak of war—so we often are told.

We are therefore duty bound while we seek for workable disarmament proposals to keep our nation in the forefront of the nuclear weapons' race. Only so may we preserve peace—by a balance of terror that hourly grows more terrifying.

This is probably the best thinking on the subject of which diplomats, circumscribed by their doctrines of national sovereignty and national interest, are capable. Christians, however, cannot be satisfied with any strategy so obviously built upon violence and fear on the one hand and on the other upon the curious faith that jittery, trigger-happy military personnel can be depended upon not to provoke "an incident" that would set the whole "massive retaliation—counter retaliation" reaction in operation. We need more daring, more Christian thinking about disarmament.

INFORMATION is essential to the successful functioning of political democracy. Consequently it is with real alarm that one hears the growing chorus of newspapermen testifying to an all-time high in the suppression of information by the federal government. This is not a question of withholding information deemed essential to national security. Rather it is a matter in many instances of the exercise of executive power in government agencies in an effort to prevent the publication of facts and opinions which might seem to call in question departmental policies and effectiveness.

POVERTY and hunger are still the "normal" lot of the majority of the world's population today. Until American Christians understand this and seek to do something constructive about it, their influence in the world is likely to be almost nil, or worse yet, negative.

One of the most constructive ways with which we have been dealing with hunger and privation in recent years is through our Point IV Technical Assistance Program. When, therefore, John B. Hollister, director of this country's International Cooperation Administration and directly in charge of our Technical Assistance Program, goes on record as thinking that we should be cutting back foreign aid appropriations, especially those for technical assistance, at a time when perhaps 90 per cent of the populations of the Near East and of South East Asia and of many parts of Africa and of South America are living in profound poverty and hunger, then it is time for Americans to say, "Either the director of our International Cooperation Administration needs a conversion experience or else we need a new director."

—Photo by Cal Bernstein from Black Star

Eizo Sakamoto, left, Japanese-American associate pastor, and Dewey I. Meranda, Caucasian pastor of First Christian Church in Rocky Ford, Colorado, talk about their joint work as they sit under the stained glass windows of the church sanctuary.

Churches which have received minority groups into their membership find that

Integration Is Working

By LOUISE MOSELEY*

WHEN an established congregation becomes concerned about the spiritual needs of a minority racial group in the community, the traditional practice is to sponsor a mission church for the minority. Several congregations of Disciples of Christ are changing this pattern by having separate but unsegregated ministries.

Three churches in particular illustrate the plan of bringing minority peoples into their own church membership, rather than the plan of establishing a mission in another part of the community. These three congregations are First Christian Church, Harlingen, Texas; Second Church of Disciples of Christ, Bronx, New York, and First Christian Church, Rocky Ford, Colorado.

Separate Services

Working with two, and in one case, three different racial groups, the churches each maintain one building, enter names on a single membership roll, but serve the disparate groups within the church through two ministers and separate services of worship.

Located twenty-five miles from the Mexico-United States border, Harlingen has a population of 30,000, 40 per cent of whom are of Mexican descent. Some of the Mexican-Americans are bilingual, while others understand only Spanish, or at least feel more at home in that language.

Started in 1953

Early in 1953 the Harlingen church became interested in starting religious work among the Spanish-speaking people of their community. Significantly, they did not move to set up a small mission in another part of Harlingen.

Instead, the pastor, Wade Hampton, and several officers of the church approached a Spanish-speaking minister at Brownsville, asking him to hold services in Spanish in the Harlingen First Church sanctuary on Sunday afternoon. The Brownsville minister, Pablo Cotto, undertook the task and has since been preaching regularly in Harlingen, in addition to conducting morning and evening services in his own Bella Vista Church at Brownsville.

CONTINUED

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

Elders and deacons of First Church, Harlingen, Texas, include both English-speaking and Spanish-speaking laymen. From left to right are John Williams, Bruno Plata, Polk Hornaday, E. B. Wooton, J. C. Myrick, Joe Bravo, R. H. Fuqua and Jon Jervis. The pastor, Wade Hampton, is seen standing in the pulpit.

—Photo by Teece

It would appear that the Harlingen church is housing two separate congregations, but such is not the case. Spanish-speaking people who join the church are members of First Church and their names are placed on its roll of resident members. More than that, those who speak English frequently attend both morning and afternoon services. Mr. Hampton points out, "We recognize no barrier except the language barrier and it is fast being overcome."

The Harlingen experience has involved individuals as well as groups. Two Spanish-speaking laymen, Aniceto Pena and Joe Bravo, were elected deacons and serve on the official church board. Several other bilingual Latin Americans serve on regular church committees and sing in the choir during the morning service.

Group Made Welcome

Among the Caucasian members, several have given considerable time to making the Spanish-speaking group welcome in the church. T. Vernon Morgan, a public school teacher, and two other laymen, Clayton Pritchard and Bruce Eubanks, often accompany Mr. Cotto when he makes pastoral calls in the Mexican community of Harlingen on Saturday afternoons. These men also use their own cars to bring Mexican people to the church, which is located about ten blocks from the heart of the Latin American community. The problem of distance will be heightened, for a new educational unit has been built ten blocks farther away from the Mexican community on the future site of First Church.

In the three years that the plan has been in operation, about twenty Spanish-speaking families have been reached and now attend services in First Church.

Includes Three Races

At Second Church of Disciples of Christ in the Bronx, New York, the membership includes Puerto Ricans, Caucasians and Negroes. Here again, the language barrier has made separate services of worship a necessity. Second Church is located in a part of the city where both Negro and Puerto Rican families are living. The congregation of this 103-year-old church was once made up almost entirely of Caucasians. In recent years many Negro families have moved into the area from densely crowded East Harlem in Manhattan. Thousands of Puerto Ricans coming from the island in search of employment also have settled in the neighborhood. As this situation developed, the majority of Caucasians moved out into the suburbs.

Like most American Protestants, Disciples in New York City have not yet found a way to worship together with persons of other racial backgrounds as members of one parish. Persons who are helped by a dignified order of worship are offended by noisy emotionalism in the sanctuary. Those who respond to informal evangelistic services find little to stimulate them in formal worship. Add to this a disparity in their financial status and unfamiliarity with each other's language and the problem of how to worship as one in Christ looms disconcertingly high.

Tensions Carry Over

In the case of the Bronx, community-wide tensions existing between Negroes and Puerto Ricans carry over into the church. Church board meetings are tedious, the pastors say, because translations are necessary to make clear what each person says.

The English-speaking white and Negro congregation of Second Church invited Spanish-speaking Puerto Ricans to join them in the fall of 1949. At first the church continued with a bilingual Caucasian minister. Next a bilingual Puerto Rican minister served the church. But experience showed a need for separate ministries to two language groups within the membership. The church now has two pastors, Edward J. Laakso, who ministers to the English-speaking members, and Jose Erazo, the Spanish-speaking pastor.

One Church Roll

The official board of Second Church includes twenty-three Spanish-speaking men and women and fourteen Caucasians. There is one church roll and in matters of finance the membership functions as a single unit. However, most of the fellowship activities of the church, both on Sundays and during the week, are scheduled separately in the church building or in homes of the members.

Sunday morning worship led by Mr. Laakso and morning church school classes taught by Negro and Caucasian teachers are in English. Sunday afternoon and evening services and afternoon church school are led by Mr. Erazo and Spanish-speaking lay workers.

The Puerto Rican membership is larger now than the Negro-white membership and the Puerto Ricans have a full mid-week program including choir rehearsal, Bible study, and meetings of women, men and youth. Evangelistic visitation is done by the laity one night each week. Monday night is called "missionary night" when Spanish-speaking lay people conduct prayer services for several mission groups under their sponsorship in other parts of the city.

Still another church, 2,000 miles from the Bronx and half as far from Harlingen, Texas, has integrated Japanese-Americans within its membership. This is the 51-year-old First Christian Church in the agricultural community of Rocky Ford, Colorado. Eizo Sakamoto, an ordained minister of the Disciples of Christ, has been working with this church since 1947, under the joint sponsorship of the Rocky Mountain Area Christian Missionary Society and The United Christian Missionary Society. He is associate minister of First Church where Dewey I. Meranda is the minister. Mr. Sakamoto's special ministry is given to Nisei (American-born persons of Japanese descent) and Issei (Japanese-born immigrants) in the community.

Eighteen Resident Members

This church of more than three hundred members counts eighteen resident Japanese-American members and has thirty-one Japanese-Americans enrolled in the church school. The ministers point out that these figures "give a very inadequate picture, because the majority of Japanese-Americans in the community consider the Christian church as their church" and participate in many of its functions.

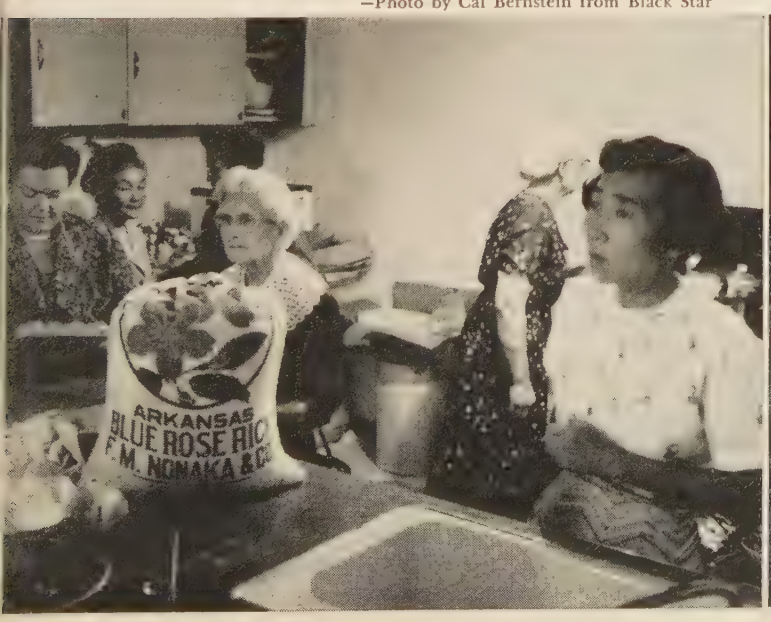
Leadership positions in the Rocky Ford church are held by several Japanese-Americans. Mrs. Sam Hirakawa teaches in the primary department; Jean and Sue Kusuno and Mrs. Henry Konishi are members of the choir; George Ushiyama and Tom Nakayama have served on the building finance committee; others have served on the official board, and young people participate in world fellowship youth meets and Chi Rho Fellowship camps. Japanese women contribute out of their culture, taking charge of preparations for the annual chow mein dinner which the Christian Women's Fellowship serves to the community.

An occasional separate worship service is held on Sunday afternoon at the Rocky Ford church for Japanese-speaking people. Besides leading this service, Mr. Sakamoto teaches the men's Bible class regularly in the morning church school. His ministry offers many special services to the Japanese people. He travels around one thousand five hundred miles per month, visits in homes and renders personal service to some seven hundred persons. He helps Japanese-born Issei to achieve United States citizenship, holds prayer meetings in homes and makes many phone calls on behalf of those who do not speak English.

Could Be Done Elsewhere

What these three churches have done to cultivate participation of minorities in their memberships could be done in many other communities. As the population shifts from region to region, there is an increasing dispersal of racial and cultural minorities in agriculture and industry all across this changing America. Established white Protestant churches can do much to lower the social and economic barriers between minority peoples and the Caucasian majority in their communities. Even language barriers can be overcome eventually, if people get together more in church fellowship.

The plan of integrating minorities within already established churches, even with separate ministries, is less expensive though sometimes more difficult to carry out than the traditional mission church program. Integration has the added values of helping minority peoples to feel that they belong in the community and of giving a deeper meaning to the word "brotherhood."



Caucasians and Japanese-Americans join in preparation of a chow mein dinner for the Rocky Ford community, a yearly event at the church. The Japanese-Americans direct the cooking.

—Photo by Cal Bernstein from Black Star

English-speaking Edward J. Laakso, left, and Spanish-speaking Jose Erazo serve as ministers to the Caucasian, Negro and Puerto Rican members of Second Church, Bronx, New York.

—Photo by Gordon Tenney from Black Star

WORLD CALL

Where Do We Stand on Race Relations?

By EDWIN McNEILL POTEAT

EDITORIAL NOTE: *After this article was returned from the printers in page proof, word came of the author's death on December 16 at his home in Raleigh, North Carolina, following a coronary occlusion. Dr. Poteat returned to the ministry of Raleigh's Pullen Memorial Church in 1948, having had an earlier pastorate there in the nineteen thirties. A former president of Colgate-Rochester Divinity School, he was author of several books, the most recent of which was "God Makes the Difference," published in 1951.*

RACIAL differences, which, as H. G. Wells said thirty years ago, hide more villainy and peril than any other observable fact in our modern world, have been sharply focused for us in the question of segregation.

No matter what part of the country one calls one's own, the question of racial segregation is in the public mind, and the opinions and feelings of all who are concerned about it are both varied and volatile. The two recent decisions of the U. S. Supreme Court have made necessary the examination of situations some have hitherto been unwilling to confront and the readjustment of social practices which have existed so long that they have come to be regarded not only as sacrosanct but as morally invincible.

It would appear, therefore, that an attempt to understand both the problem and its solutions must take us back to certain basic propositions on which we may all be thought to agree. Only as we agree on the bases upon which new social practices are to be established shall we be able to fashion the superstructure of solution.

I

The first base is what we call "the free democratic society." It is not difficult to find fault with the important words in this phrase. To some, "freedom" is limited so severely as to be little different from tyranny; to others the exercise and function of the democratic processes are under dangerous restraint; and to call the American conglomerate a "society" is, to some, mockery. Nevertheless, however inadequately the phrase describes us, we are in no mood to abandon or greatly modify it.

The basic presupposition of the free society is that in the sight of the law every man has equal rights. Our legal structure is neither patrician nor plebeian, and although social rank many times throws the scales of justice out of balance, when a man enters the place of judgment he can, at least, plead the right to equal justice even when he knows he will not get it.

The history of the U.S. Supreme Court decisions from 1896 until 1954 shows that the imbalance created by a legalized slave system has, in terms of the concept of a free society, been redressed. When in their judgment segregated public schools were a violation of the principle at the heart of a "free democratic society," the Court had no alternative to the outlawing of the system of segregation that had operated, with more or less success, since the Civil War. It is not surprising that the decision created reactions endlessly varied; but it is difficult to see how those who are aware of the free democratic basis of equality of all before the law, can find fault with the basic justice of the Court's opinion.

II

The second base may be called "the controlled ethical society." Again a warning may properly be uttered against these words. We do not like the idea of control; authoritarianism of any sort is miasmic to the free air we breathe. And, it must be conceded, ethics sounds somewhat stuffy to some who feel themselves superior to moral limitations. Nevertheless we will not soon abandon the phrase for its opposite; we will not knowingly kick this support out from under our social structure.

The basic presupposition of this idea is that every man has equal dignity in the sight of God, for our ethical concepts are derived directly from the premise of a righteous God who has prescribed the norms by which we are to behave. It is not easy to see the dignity in the tramp that is obvious in the aristocrat, and a word of Jesus warns us against judging people by the externals of the tattered suit and the white tie and tails. And somehow, we have been taught to believe, God's eye searches beneath the covering of fabric and flesh and sees a dignity in the heart that is common to all.

This is something to which the civil law does little homage and properly so. Much of our law is based on ethical principles that are part of our Judeo-Christian tradition. Yet while the court must respect the human dignity of the culprit, it would be regarded as sentimentality if man's status before God were introduced as evidence of innocence.

Nevertheless the problem of racial segregation cannot be disjoined from the concerns of ethics. To be sure, there are some who, in an excess of indignation, have said the Negro is not human and in this way thought to escape their ethical obligations in race relations. This, however, is so rare as to be almost nonexistent.

Even the most resolute segregationist will admit an ethical responsibility in dealing with this new aspect of the race problem, though he will qualify his acceptance in terms of time—"it is not yet feasible"; place—"the disproportion of the population makes change inadvisable"; or circumstance—"the social and cultural level

of the minority group threatens the higher standards of the majority."

We must not, in an excess of self-righteousness, denounce such judgments as perverse or amoral. At the same time, within the legal and moral structure of our society there is no place for discrimination against any member as though, with the approval of God, he is not to be allowed his freest efforts toward self-realization.

The probability is that those who feel this moral obligation most deeply will be less censorious of those who evade or dilute it. This will not be easy, particularly for the victims of discrimination who have their injury insulted by the superior moral attitudes of those who dispute the legality or the wisdom of the Supreme Court's ruling. And yet, within the context of our socity, there is the compulsion "to be Christian" however lightly the compulsion may rest on us.

III

The third base upon which the structure of settlement must rest will perhaps be disavowed by some who take seriously the other two. Unhappily we cannot assume that the democratically and ethically oriented individual will always accept the specifically Christian obligation. "To be Christian," as the phrase is used above, does not mean for many what it truly means. It is more nearly synonymous with decency, fair play, "giving the other guy a break," or the good Anglo-Saxon idea of sportsmanship. This is what has broken down the barriers against the Negro's participation in sports, the arts, and to a much more limited degree in education and government and, as such, is all to the good.

The Christian, however, must not be satisfied with the mandate of traditional democratic and ethical principles, important though they are. His is a ministry of reconciliation. This familiar commission is stated in St. Paul's Second Letter to the friends in Corinth (5:18): "All this is from God, who through Christ reconciled us to himself and gave us the *ministry of reconciliation.*"

The point of this, of course, is not that the majority group alone has been given the ministry of reconciliation; it has been given to all who are within the Christian community. Nor do we have here a blueprint for the construction of a problemless society. What we do have is simply a motive. To those who accept the ministry of reconciliation, no attitude or action will be taken in respect to the settlement of a problem that has not reconciliation as its aim.

This is a mood that government can only inferentially assume. So long as society is kept orderly and reasonably content, its work is successful. The Supreme Court may, after a fashion, have been seeking to reconcile the law to newly changing racial attitudes, but the job of reconciling person to person, group to group, section to section is beyond the Court's jurisdiction.

Similarly in sports, when Jackie Robinson broke down the color line in professional baseball, it was—whatever idealism Branch Rickey may have had—good business, and Negro stars have paid off handsomely ever since. Yet we do not think that the New York Giants are acting as ministers of reconciliation because Willie Mays is a top-flight star.

Similarly in the arts, when Marian Anderson was offered a starring role in one opera at the Metropolitan Opera, much was made of this "first." Her personal life has been a ministry of reconciliation as has that of Roland Hayes and others, but one doesn't make the "Met" if one hasn't an operatic voice.

Similarly in business, Negroes have been slowly graded up in the skilled industries but again the reason is less a matter of public relations than of production. In our society the church is the only institution whose primary business is reconciliation.

We are far from saying that those institutions of society that have been constructively dealing with the race problem are wholly free from disinterestedness; that they are unresponsive to the necessity and the advantage of being decent and "Christian." What we are saying is that the mandate under which they must operate is different from the Christian's commission. We assume that when the batting averages of Negro stars fall below 200, they'll be dropped from the active playing roster. But will they stay on as coaches or step into a manager's job? Or will they even be shipped back to the minor leagues?

Now to perform the ministry of reconciliation may

This large mural, representing the concept of ever-developing brotherhood, decorates the lobby of the Building for Brotherhood in New York City. It was painted by Dean Fausett, New York artist, shown here putting the final touches to the painting. Most of the main figures are anonymous. They stand for the many racial and ethnic groups which make up the family of man. Two of the figures are those of actual people —Albert Schweitzer and Albert Einstein, "the man of God" and "the man of science."

—RNS Photo

not mean that the Christian must plead with some second division club to take on a castoff Negro star as manager; but it will mean that our society is so pervaded by the mood of reconciliation—undergirded legally by our constitution and ethically by our social mores—that men of all colors will seek to be reconciled with each other.

And what does that mean? Some of the professional reconcilers we have seen make us aware that taking the ministry of reconciliation seriously has made a nuisance out of them. Does that mean there are to be none others besides—say, Schweitzer—who give themselves wholly to this dedicated responsibility? By no means. If we take what St. Paul was talking about as the clue to what we are saying, it means that every Christian, in every relation into which he is set, is to act in such a way that everything he does is reconciling.

We are baffled by the immensity of the problem that confronts us. The law will not give us a final solution nor will our ethical presuppositions lessen the tension very much, very soon. It will only find its solution when all those committed to the Christian obligation, no matter what their skin or their status, determine that in those areas, be they large or small, where they can determine the mood of personal contact, they shall see to it that the mood they create is reconciling.

This is what some have called building bridges over the gulfs that separate us. It does not call on us for giant construction jobs that span the great expanse of sparkling waters. It will be more often, perhaps, a hand extended to help another toward us over a ditch that seems very small as we look back at it.

The job is immense, but then, our resources are incalculably great. We wonder, indeed, whether there is any human heart anywhere that does not have enough of the power of reconciliation to lift "one of these least" across a divide.

Issues Race Relations Message

THE National Council of Churches in its annual race relations message, written by Eugene Carson Blake, National Council president, issues a 500-word plea for racial justice directed to the 35,800,000 members of its 30 constituent communions. The message charges every Christian church to ask of itself: Is our church door really open to all people for whom Christ died? What steps must we take now to show our repentance for the sins of our church with regard to race?

Several steps toward ending discrimination and segregation are outlined as a guide for churches. The first urges churches to "re-examine continuously in the light of the gospel their attitudes and behavior regarding race relations and commit themselves to carrying out their Christian responsibilities." Secondly the message recommends that local churches "make membership in the church and its organizations open to all and make this fact known in the community."

Individuals are urged to work to eliminate racial segregation from local churches and to exhibit firm behavior patterns of acceptance when the question of a racially inclusive fellowship is discussed.

FRANK Elon Davison's *Thru the Rear-view Mirror* is as pleasurable reading as one could find. Davison has the light touch in writing, which is a real gift. There is a smile in every chapter and frequently a tear as well. All the chapters radiate the friendliness and fine human qualities of the author. The chapters are brief sketches, illustrative episodes of a busy minister's life. Each begins with a "First," such as "My First Yelp," "My First Date," "My First Car," "My First Baptism of Fire," "My First Editorship," "My First Book," and "Our First Born." "Davy," as he is affectionately called by hundreds of ministerial friends, has done us all a favor by writing this interesting, witty and informative book.

VOLUME V of *The Interpreter's Bible,* covering Ecclesiastes, Song of Solomon, Isaiah and Jeremiah, will be of particular interest to Disciples. It is in this volume that the only Disciple contributor, James Philip Hyatt, writes the introduction and exegesis for the book of Jeremiah. Dr. Hyatt also was on the Old Testament committee for the translation of the Revised Standard Version of the Bible. The burden of authorship placed on each one of these scholars is rather well illustrated in the treatment of the book of Jeremiah.

There are twenty-four large double-columned pages of scholarly introduction. These are followed by 348 pages dealing with the text of the book, about one third of the material being made up of the exegesis which Dr. Hyatt wrote. If our computation is correct this would make an average book of 340 pages. But such writing is not average for it is closely written, carefully documented, scholarly material. The importance of Volume V is in its treatment of the prophetic literature of Isaiah and Jeremiah. There are two more volumes to come: Volume VI, the last of the Old Testament, which is due next fall, and Volume XII on the last eight books of the New Testament, due a year from now. This last volume will contain a comprehensive index.

GEORGE W. Forell in his *Ethics of Decision* would agree with Albert Schweitzer that the basic problem of modern culture is ethical. "Because of our uncertainty about the standards of right and wrong, a world which in some ways is more united than it has ever been is simultaneously also divided as never before." According to the author all ethics begin with the problem of human freedom, which is limited by the necessity and enhanced by the opportunity of making decisions. There is no escape from decisions. A man in a boat going toward a rapids can decide to take his chances and go over the rapids, or he can decide to pull for the shore; but if he neglects to decide, the decision is made for him. He will be pulled over the rapids. Ethics begins with the decision. From this beginning the author marks out the Christian choices with considerable bias toward Lutheran interpretations.

IT is important to emphasize that the Christian way is one of living through anxiety, rather than attempting to escape it," says Charles R. Stinnette, Jr., in his

(*Continued on page* 40)

—Photos by Black Star of London

Mr. and Mrs. Joseph C. Wick, above, serve the Coplaw Street Church in Glasgow. Formed in 1878, it has 267 members.

American Disciples Serving in Britain

Three Couples Lead Pastorless Churches Under Fraternal Plan

THREE American Disciple couples are in Great Britain ministering to the British Churches of Christ under a new fraternal minister project similar to that conducted by other church bodies. These couples will spend three years in the British sister churches under the joint sponsorship of the British Home Missions Committee and the American Committee on Fraternal Aid to the British Churches of Christ.

Those serving are Mr. and Mrs. John Keppel of Havre de Grace, Maryland, in the church at Falkirk, Scotland; Mr. and Mrs. Joseph C. Wick, of Evansville, Indiana, in the Coplaw Street Church, Glasgow, Scotland; and Mr. and Mrs. Roland Huff of Hutchinson, Kansas, in the Burnage Church in Manchester, England.

Have Been Without Ministers

The three churches being served by the Americans had been without ministers and had expressed their need of the encouragement and inspiration the fraternal ministers could give. There is a serious shortage of ministers in Great Britain due to losses sustained during the war and during the postwar economic stress. The 180 Disciple congregations in the British Isles have only twenty-two full-time ministers.

The American fraternal workers and their families have been sent through Week of Compassion funds and are living and serving the British Disciples on salary commensurate with British salary scales. They are attempting to live so as to identify themselves with the people.

Disciples will respond this month to appeals for further aid and fellowship for British churches by contributing through the Week of Compassion offering.

Below, left, Mr. and Mrs. Roland Huff, shown in center, chat with Mr. and Mrs. Charles Green, Disciple world presidents.

Below, right, Mr. and Mrs. John H. Keppel, who are serving the Falkirk, Scotland, church, leave their modest apartment.

WORLD CALL

When they work and play together,

Families Can Have Fun

By WYNNE ARNHOLTER*

THE family that plays together, as well as prays together, *stays* together, say authorities in family living. Mentally healthy relationships for the members of the family come easily in the give-and-take competition of a game or in the cooperation of a joint project.

Friendly competition in a game is a wholesome way to handle the rivalry which might otherwise break out in less desirable ways. A member of the family can pit himself against the others in a socially sanctioned situation whether the game be Scrabble or tiddly-winks.

Active games such as table tennis, badminton, or the long loved croquet provide acceptable ways of handling hostility. When Johnny beats his sister in badminton he loses the desire to strike out against her in a less friendly manner.

It is sometimes more rewarding to keep a running record of scores over a period of a month in order to determine standings rather than to have a "winning" after each game. It is of value to have a frequent change of partners in family competitions, so that there can be no particular set of antagonists.

The problem of rewards for winning a competition has sometimes been difficult. A family might make Awards Night the occasion for a gala party when members of the family group could invite friends to participate. Each member of the family could invite a best friend, or another family as a whole might be invited to attend. Awards for some kind of "winning" should be given every person, and stunts and games can furnish fun.

If rewards are considered at the time a game or contest is won, the award might be the individual's choice of dessert, or a special candy or ice cream treat. Rewards should always be incidental and whenever possible of a kind that can be shared and enjoyed by the entire family.

Individuals learn the important skill of cooperation most easily in the family when all of the members of the group work together on a common project. Such a project might be the decoration or building of a rumpus room or it might be landscaping or gardening. The tastes and desires of all members of the group should be considered in drawing up the plans, and the final undertaking should reflect the decisions and preferences of all. During the planning stages there will of course be many compromises, but the parents should not impose their own desires upon the others in the group, nor should they relinquish to the children all of the decisions.

Opportunity for Enjoyment

Family hobbies afford the opportunity for cooperative enjoyment. Whether the hobby focuses on raising birds or fishes or dogs, the project should be a source of enjoyment to all. One small boy learned to detest birds because it was always his responsibility to clean out the cages, while the other brother was assigned the more pleasant responsibility of feeding.

Music provides a good hobby for families. Some family groups play well enough to form ensembles and perform for friends. There is one danger to be avoided, because an individual gains little pleasure from music if he is forced to study or practice and does not enter into the musical activity from a love of the art.

Travel, vacations and camping are excellent family hobbies. Again, the entire family group should participate in the planning and should be given an equal voice in determining the eventual activity.

Reading is a good family hobby. Enrichment for the individual taste in books is gained through exchange of preference in literature. Reading aloud is desirable so long as one member of the family group does not usurp the role of reader and does not regularly make the selection of the book to be read. Children love to be read to but they also like to read to their parents.

It is important that the family be aware of individual preferences and desires in accepting a family hobby. It is also important to be sensitive to the right time to abandon it. When interest in the activity lags and the activities involved in the project become chores rather than pleasures, it would be well to seek a different and more appropriate activity.

*Dr. Arnholter, a psychological consultant for the public schools in Indianapolis, Indiana, is a member of Downey Avenue Christian Church. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

Individuals learn the important skill of cooperation as the members of a family work together to finish a craft project.

Churchmen relax after participating in a symposium entitled "Today's World" during the annual general assembly of the National Council of Churches' Division of Foreign Missions. Left to right are M. Richard Shaull, missionary to Brazil; M. A. Thomas of India; and Roswell P. Barnes, associate general secretary of the N.C.C.

—National Council Photo

A New Day for Missions

World's Revolution Does Not Mean that the Missionary Obligation Of the West Is Ended, Say Delegates to Annual N.C.C. Conference

By JAMES L. MERRELL

DESPITE the difficulties being faced in many areas of the world by Christian missionaries from the West, and despite the increasing maturity of the younger churches, this is not a time for retreat. Churches of the West, in fact, have encouraging new opportunities before them if they are alert and if they are willing to suffer a little in their obedience to God.

This note was sounded frequently during the meeting of missions leaders of forty American communions, held in Dayton, Ohio, this past December. These representatives were attending the annual conference of the Division of Foreign Missions of the National Council of Churches.

Aware of Challenges

These executives, and the many missionaries and younger church representatives from abroad who were in attendance, were aware of the challenges currently presented by the upsurge of nationalism, racism, anti-colonialism, secularism and other ideologies. But they were not in Dayton to express regret over the revolutionary nature of the world and the hardships confronting Christian missions. They were there to discuss ways of best serving in these times.

In his opening address, Eugene L. Smith, chairman of the Division's executive board, reminded the conference that there are many voices in America today which say that this is the time to set our own house in order, and to revitalize the church in America, not a time to evangelize other nations.

Reformation Offers Hope

"But the Protestant Reformation," Dr. Smith said, "still today contains the best hopes of any people in any land." Also, he added, Christ's command to make disciples of all nations is still given to members of the church.

With this important keynote in mind, the missions leaders spent two and one-half days in fellowship and deliberation, sharing problems with one another and striving for a realistic program.

Testimonies by missionaries and nationals made it clear to the assembly that the West is confronting a world-wide revolt of the hungry, the oppressed, the exploited and those denied human dignity. Thus, one answer emphasized during the conference was that the West will have to join with the younger churches in a more effective ministry to *all* of man's needs.

Missionaries, for instance, must not leave out economic and political problems of the people with whom they are working. This is the opinion of Eduardo Mondlane, 31-year-old former agricultural demonstrator, mission school teacher and Scout leader from Portuguese East Africa.

"The missionary helps his people to eke out their meagre living," Mr. Mondlane declared to the delegates, "but when he reaches the point where he would counsel them on Christian ethics in buying and selling, he stops short. The same is true when he should advise his parishioners on their individual parts in their country's politics.

What African Thinks

"What happens?" Mr. Mondlane asked. "The African thinks that the missionary is acting on behalf of his own race rather than on behalf of the one he says he is serving. The African imputes evil intentions to the missionary's unwitting omission.

"Furthermore," he said, "the African then begins to think that this religion [which the missionary is teaching] is not relevant to the real problems of life, is merely 'pie in the sky' and not worth taking seriously."

Citing the failure of the church to

Church women from overseas are taking an increasingly important role in the planning of missionary strategy. Shown at left are Mrs. George Sembeguya of Uganda, East Africa, and Mrs. Esther Jawahir Masih of Pakistan as they arrive in New York for a women's gathering. Working with national church leaders, the West can continue to witness effectively.

—RNS Photo

bring about social change, M. Richard Shaull, Presbyterian missionary in Brazil, told the conference that "Anyone interested in any form of social action in Brazil at the present time feels that he must act through politics and not through the church. And this has driven some idealists into communism and out of the church."

Witness to Whole Man

A number of other speakers stressed the need for missions to witness to the *whole man*—his physical and spiritual needs, and all other interests which are his.

Delegates to the Dayton conference heard reports of some of the work being done along these lines. Such programs as medical and agricultural missions, literacy and literature ventures, and educational missions are effective instruments.

An increasing number of missionaries going to foreign lands from America today are specialists in agriculture and home economics. This was revealed in a report to the conference by Ira W. Moomaw of New York, executive secretary of the Rural Missions Cooperating Committee of the Division of Foreign Missions. Dr. Moomaw said that there are more than 150 full-time American agricultural and home economics missionaries serving abroad now, compared with only 56 in 1950.

Unsurpassed mission opportunities exist among the millions of the world's people who are illiterate but who are "education mad," the conference was told by a number of literacy experts. Training of Christian writers and literacy teachers in Asia, Africa and South America is one of the prime requirements of adequate mission enterprise, they said.

Alfred D. Moore of New York, former executive secretary of the Committee on World Literacy and Christian Literature of the National Council and now consultant to the agency, told the group that the committee is "an arm of the Christian church whose missions extend around the world."

The committee's literacy team, he said, travels around the world training literacy teachers, preparing written languages and writing materials for literacy students to read.

Economical Program

And literacy is an economical mission program. Speaking on this topic, Stewart W. Meacham, associate secretary of the committee, said that it is money-saving because it makes use of voluntary aid in each country. Key persons train others after being trained themselves, and this process continues on a mass basis.

Education has long been an instrument of the church in its worldwide mission. At the present there are some eighty mission-connected colleges and universities teaching courses over four years, and about forty two-year junior colleges. In addition there are probably thousands of elementary and secondary schools in mission lands.

There still is great opportunity in education in this changing world, a former missionary-educator to China told the conference.

But education in itself is not enough, said Dr. William P. Fenn, executive secretary of the United Board for Christian Colleges in China. "Technology is a result of education, but technology itself may bring hell. Education must teach us not only the know-how but the know-*why*.

Danger in Education

"Are we sure that we . . . are not using education for propaganda purposes? As missionaries and as Christians we must see that we use education as a tool for the making of the whole man and the well-rounded society."

A number of other effective Christian responses to the revolutionary world were stressed by conference speakers. One of the most important called for the use of laymen in the world mission program of the church.

Charles W. Ranson, general secretary of the International Missionary Council, challenged America to send a virtual army of Christian businessmen to the world's revolutionary countries to supplement the work of the hard-pressed missionary movement. He told the conference that the National Council should undertake this project at the earliest opportunity.

Opens up New Dimension

"Enlisting the support of the increasing thousands of young American Christians who are going overseas as businessmen, industrial technicians and in the service of government opens up a whole new dimension for the struggling missionary movement," Dr. Ranson declared.

"Many of this multitude are devoted churchmen. If we are to take seriously our belief that every Christian is a missionary, then we ought to mobilize this vast untapped resource."

At various times during the meeting, missionaries and visiting nationals pointed out ways in which laymen working in foreign lands had both hindered the work of the church and also advanced it.

A significant feature of the conference was a series of study groups

on problems in various areas of the world served by missions from the West.

Time is drawing short in Africa, delegates to a section studying that continent were told. Development of an overall Protestant strategy to accomplish Christian purposes in Africa within a decade or two was called for by George Carpenter, executive secretary of the Africa Committee of the Division of Foreign Missions.

"If we don't get on with it," said Dr. Carpenter, a former missionary in Africa, "we're sunk."

Points of action were laid down by Dr. Carpenter.

If Christian missions are to succeed in Africa, the missions boards, first, must train African Christians as leaders at all levels of church activity "very much more earnestly than in the past." And, second, they must make a "complete, determined and wholehearted" transfer of leadership responsibilities from missionaries to native Africans.

Must Prepare Leadership

Third, said Dr. Carpenter, "we must prepare the leadership to accept responsibilities in education, health, agriculture and many other fields, covering the whole gamut of Christian concerns.

"We must enter a new set of relationships," he suggested as a fourth point, "in which the missionaries take second place and natives assume charge of their own affairs."

One of the speakers in this group meeting was Claylon D. Weeks, missionary in Belgian Congo with The United Christian Missionary Society.

Other Disciples of Christ missionaries at Dayton were Garland S. Farmer, Puerto Rico, and Howard F. Huff, Japan. Representing the United Society at the conference were three executives, Virgil A. Sly, Donald F. West and George Earle Owen.

Peter Solomon, Disciples of Christ pastor from India now studying in the United States, was among the sixty-five nationals in attendance.

In a *Message to the Churches,* adopted at the close of the conference, the missions executives recommended a seven-point program to meet the challenge of the times.

The message stressed the fact that the tensions in the world do not mean an end to Christian missions but merely "make ineffective many of the old organs and methods of the Christian mission, and make pioneering urgent in new paths.

"A new vision of a single world mission of the entire church of Jesus Christ, without distinction between older and younger churches, or between 'home' and 'foreign' aspects is being granted to us," it stated.

Two points of the seven recommendations for "pioneering action" called on the churches to "experiment boldly" with plans for bringing all churches—East and West—together in order to establish a global strategy. The missionary enterprise ought to be more international, interdenominational and interracial "to reconcile all human differences," the message said.

Penetrated Complacency

Point three tried to penetrate the complacency of Christians who feel that since governments often take up the educational or medical work of the missions and carry it on, then the mission no longer has responsibility.

Even though governments are taking increasing responsibility for hospitals, education and other institutional care, which "threatens the existence of missionary institutions," the delegates said, foreign missions should carry out such work "through less formal and institutionalized methods, making as much use as possible of voluntary lay service."

Fourth, the conference message stated that there is an urgent demand for increased coordination among all church agencies, denominational and ecumenical, for relief of the destitute whose "suffering has ceased to be an emergency and has become chronic."

Other challenges in the message were a call to churches to give "realistically" in support of foreign missions, and an appeal for them to mobilize the businessmen, technicians and professional persons going abroad and train them to help missionaries make effective witness.

Seventh, Christians in America should "labor fearlessly . . . for elimination of segregation and unbrotherliness in our churches and community institutions.

"Every act of unbrotherliness and injustice by citizens of our country speaks more loudly abroad than do sermons of missionaries and pastors about reconciliation."

Must Avoid Panic

The message of the conference took note of the "gigantic adversaries" which confront the church, but urged Christians not to "give way to panic.

"It is as equally lacking in faith to submit to panic as to feel no sense of urgency," the message continued. "The difficulties of the hour do not spell the end of the mission but challenge the church anew to accept the unceasing obligation to witness to her Lord in terms appropriate to the times."

Four prominent Christian leaders from overseas who attended the Foreign Missions Conference in Dayton are shown below. Left to right, they are C. E. Abraham, president of Serampore, India, Theological Seminary; Miss Sybil Baily, now in New York with the Presbyterian U.S.A. Board of Foreign Missions; Miss Doris M. Wilson of Isabella Thoburn College in Lucknow, India; and Mrs. Jorge Quismundo of Indonesia.

—National Council Photo

WORLD CALL

A NUMBER of causes will benefit from the Week of Compassion offerings to be received February 19-26 in churches of Disciples of Christ. Goal of the 1956 campaign is $498,730. These funds go to answer some of the urgent needs of humanity across the world. The photos on these two pages illustrate four ways in which the Week of Compassion offerings are used.

TOP LEFT—A worker on the Interchurch Service Team in Greece shows a Greek poultry raiser the living results of an experiment in feeding. The team worker, who is director of the poultry project, holds in his left hand a bird which has been fed on an improved mixture and in his right hand, a chicken fed in the usual way.

Upon invitation from the churches in Greece, the Interchurch Service Team tries to make an ecumenical witness through helping in agricultural improvements of village life and the resettlement of refugee villagers. Contributions made by Disciples through the Week of Compassion help enable such work to continue. (WCC photo.)

TOP RIGHT—Disciples of Christ share in the maintenance of the Seattle, Washington, Council of Churches Information Desk at the Armed Services Y.M.C.A. Here one or more church women is always on duty to counsel with the men and to give them any information they desire. The men find these women ready to sew on a button or do some mending. Also, from 100 to 150 New Testaments and Bibles are given out by church women.

The Week of Compassion is the channel through which Disciples serve their men in military service. (Fred Carter photo.)

BOTTOM LEFT—This Korean boy in the photo receives food to supplement his diet from Korean Church World Service. He is one of many in his country and in other countries of the world who receive help from the "Share Our Surplus" program of Protestant churches of the United States administered through Church World Service.

Last year for every dollar contributed through the churches, C.W.S. distributed 140 pounds of food valued at $40. Never in the history of the church has it been possible to do so much with so little.

Disciples share in this program through the Week of Compassion. (CWS photo.)

BOTTOM RIGHT—This typical scene from Europe illustrates the largest single human issue of this age: the refugee situation. Millions of people of the world have been uprooted from their homes during recent years and have become strangers in strange lands.

Against the background of human need, the churches are acting cooperatively to render ecumenical aid. Churches are helping refugees become resettled and establish homes. Disciples accept their responsibility for helping these refugees through the Week of Compassion. (WCC photo.)

Disciples Aid Vita

Churches Set Goal of $498,730 for W
February 19-26, in an Effort to Help

By FLORENCE M. SL

Projects

of Compassion,
et Human Need

WORLD CALL

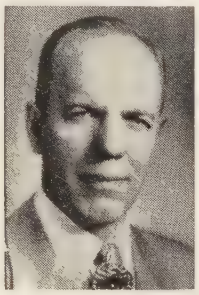
Twelve Disciples Schools Receive Large Ford Grants

TWELVE Disciples of Christ colleges and universities have received grants from the Ford Foundation totaling more than two and one-half million dollars. These liberal arts institutions are among 615 privately supported schools in the United States sharing in a surprising gift of 210 million dollars designated for use in raising faculty salaries.

According to the announcement by the Foundation this past December 12, another 290 million dollars went to a number of non-profit hospitals and privately supported medical schools.

Each grant to a college or university approximates the 1954-55 payroll for instruction in the institution. The grants, to be held as endowment for the first ten years, will provide through interest a 4 per cent increase of this payroll.

H. G. Harmon



P. E. Gresham

Disciple institutions receiving the Ford grants all are members of the Board of Higher Education of the communion. Among them are two Negro schools, Jarvis Christian College and Tougaloo Southern Christian College, both affiliated with the department of institutional missions of The United Christian Missionary Society.

The schools, in addition to those named, are Atlantic Christian College, Bethany College, Butler University, Culver-Stockton College, Drake University, Hiram College, Lynchburg College, Phillips University, Texas Christian University, and Transylvania College.

$652,900 Largest Grant

The largest grant was $652,900, made to Texas Christian University in Fort Worth. Smallest was $78,400 to Jarvis Christian College in Hawkins, Texas. The T.C.U. grant included an additional award for "accomplishment." An additional sum approximating one-half of last year's faculty salaries in the liberal arts and sciences was given to the university in recognition of its leadership in "improving the status and compensation of American college teachers." One hundred and twenty-six institutions received "accomplishment grants."

A ceiling of two per cent of the total appropriation was placed upon each grant. No college, then, could receive more than five million dollars.

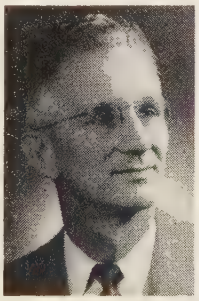
Although the Ford grants are earmarked for use in increasing faculty salaries, the donors do not see them as a cure-all to what is considered a critical problem. A Ford Foundation spokesman said that the problems were so big that the organization realized its effort was far from a solution and hoped it would spur other philanthropic organizations and businesses to further action.

Henry Ford II, chairman of the Foundation's board of trustees, said in a statement that the objectives of higher education depend upon the quality of teaching.

"In the opinion of the Foundation's trustees," Mr. Ford said, "private and corporate philanthropy can make no better investment of its resources than in helping to strengthen American education at its base—the quality of its teaching."

Mr. Ford cited facts concerning faculty salaries. Salaries of professors and instructors, always low in comparison to salaries in other professions, have reached a new low in purchasing power. Due to the increased cost of living, professors' salaries should be raised on an average of 20 per cent to give a purchasing power equal to that which was enjoyed in 1939. Professors, then, need far more than the four per cent increase which the Ford grants will provide.

The Ford Foundation made an appropriation of 50 million dollars in March, 1955, and this went to selected schools to be used in increasing salaries. The December appropriation went to *all* institutions qualifying under the broad terms of the program.



T. A. White

E. S. Briggs

The presidents of the twelve Disciple colleges and universities which received grants have commented on these gifts. In statements prepared at the request of World Call they indicated their appreciation for the grants and pointed out ways in which the funds will benefit their schools.

Travis White, president of Atlantic Christian College in Wilson, North Carolina, pointed out that the college received the Ford Foundation gift as its "first big dividend" after receiving on December 1 regional accreditation which increased the standing of the school academically.

"The gift," says President White, "will mean salaries above the minimum for a faithful faculty." Also he pointed out that it raises the endowment of the college to more than half a million dollars.

Atlantic Christian College, founded in 1902, received $100,000 from the Ford Foundation.

In pointing out what the gift means to the school and to the city in which it is located, the president said that it is giving "greater impetus to the city of Wilson in its campaign for capital funds. It has brought new hope and enthusiasm to us all in our effort to build a significant educational institution in this area."

Historic Bethany College in Bethany, West Virginia, founded by Alexander Campbell, received a grant of $132,100 from the Ford appropriation.

In his statement about the gift, Perry E. Gresham, Bethany president, said that the grant "brings courage to the consecrated teachers who have been contributing more to the education of our young people than anyone else in the nation."

Struggling to Lift Salaries

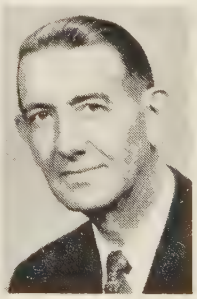
Pointing out that Bethany College has been struggling "heroically" to lift faculty salaries, Dr. Gresham praised persons who had helped the school in this effort. He cited the churches for their contribution through Unified Promotion, and he praised alumni, friends and corporations for their aid. In addition he stated that "students are helping by paying more tuition."

The Ford grant, Dr. Gresham said, "heartens all of us who are hard at work on the persistent problem."

M. O. Ross, president of Butler University in Indianapolis, Indiana, noted the need which the grant is meeting in his school.

"Today the maintenance of a well-trained and able faculty is the greatest problem confronting institutions of higher learning," Dr. Ross said. "The generosity of the Ford Foundation will add significantly to Butler University's ability to meet this imperative need."

Century-old Butler, a city college with some 4,000 students and 250 faculty members, received a $360,000 share of the Foundation's grant.



L. E. Ziegler

F. A. Rose

L. E. Ziegler, president of Culver-Stockton College in Canton, Missouri, expressed his gratitude for the $87,800 received by the school. Culver-Stockton was founded in 1853 and has approximately 500 students.

"The Ford Foundation gift to Culver-

College Presidents Comment on Gifts Totaling 2.5 Million Dollars Designated by Foundation Officials for Use in Raising Faculty Salaries

Stockton College," President Ziegler said, "means a very real moral uplift for all those who are directly interested in the welfare of the college. It gives an added sense of security and re-dedication to a worth-while task to the members of the staff. It adds to the financial stability of the college and

M. E. Sadler

O. W. Wake

fills us all with a firm belief that industry means business in the matter of support for private and Christian higher education. It is a significant step toward the preservation of the American way of life."

More than half a million dollars went to Drake University, Disciple-related school in Des Moines, Iowa, founded in 1881. The university received a total of $596,400 from the total appropriation made by the philanthropic foundation.

Henry G. Harmon, president of Drake, mentioned in his statement two benefits of the gift.

"First," he said, "it gives substantial help at the most critical point of American academic life—faculty salaries. There is a serious shortage of qualified teaching personnel, and the enrollments in graduate schools offer no hope of a better future. University faculties merit and require more adequate compensation. This need will be partially met by the income from the Ford money."

Cites Second Benefit

Dr. Harmon said that a second benefit would be the dramatization of the "need and concern of those who are in a position to know the most critical problems of higher education and the value of such gifts to the preservation of the vitality of the independent, non-tax-supported colleges and universities."

Paul H. Fall, president of Hiram College in Hiram, Ohio, expressed his gratitude for a Ford grant to this 105-year-old school. Hiram received $141,100.

The gift, said Dr. Fall, "should give added incentive for the additional support which the college should receive from the church which founded it, and from the students who have benefited from the academic instruction and lasting values obtained here, thus helping to make this a still *better* college."

Jarvis Christian College, founded in 1913 in Hawkins, Texas, received $78,400 from the Ford Foundation appropriation. The college is operated as a home missions institution of The United Christian Missionary Society. Cleo W. Blackburn, president of the college and also director of Flanner House in Indianapolis, calls the grant an "inspiration."

He said that the grant was "especially well timed for us at Jarvis College as it comes when we are in the midst of upgrading and recruiting our staff for the important program of fundamental education which has been adopted after several years of careful study."

Also, Dr. Blackburn noted, the grant "offers a challenge to the church and the church-related college to get on with the important undertaking of a trained Christian leadership, not only for our churches but for our communities."

Orville W. Wake, president of Lynchburg College in Lynchburg, Virginia, was "extremely grateful" for the Ford grant—first, because it would make possible an increase for each teacher of approximately $125; and second, because "the gift is a dramatic expression of confidence in high-

S. C. Kincheloe

C. W. Blackburn

er education which will encourage the constituency of our college."

Lynchburg College received $125,700.

Eugene S. Briggs, president of Phillips University in Enid, Oklahoma, expressed thanks for the grant to his school on behalf of the sixty-six members of the faculty. The school received $186,000.

"This assistance," said Dr. Briggs, "could not have come at a more opportune moment, for the churches in the Phillips University territory are striving mightily to meet the 'Second Mile' program which has been earmarked to help faculty salaries."

Texas Christian University, the largest of the educational institutions of Disciples, received $652,900.

M. E. Sadler, president of T.C.U., said in a statement to WORLD CALL that the university has recently launched a campaign to raise $2,200,000 for additional buildings and several million dollars for increased endowment.

"The Ford Foundation gift will greatly stimulate our own fund raising efforts and make them much more effective," he said.

Samuel C. Kincheloe, new president of Tougaloo Southern Christian College, which is supported by Disciples and Congregationalists, spoke for the Negro college in expressing gratitude for a grant of $78,600.

"Many of the state schools are increasing salaries," Dr. Kincheloe said. "This is as it should be, but it means that the private college is in sharp difficulty in maintaining its teaching staff. One basic aspect of the solution of race relations rests in the field of education. T.S.C.C. has sought for the past several years to raise the quality of its teaching. This gift will supplement the program now under way."

Faculty salaries were mentioned in a statement by Frank A. Rose, president of Transylvania College in Lexington, Kentucky. Transylvania, "the oldest college west of the Alleghenies," received a grant of $105,400.

The grant, said President Rose, will mean an increase for full professors to $5,200 a year. Associate professors will receive $4,500; assistant professors, $3,800 to $4,000; and instructors, $3,500.

"While this still leaves our faculty sal-

M. O. Ross

P. H. Fall

aries low in comparison with most colleges and universities," Dr. Rose said, "the Ford grant should encourage other foundations and corporations to follow such a program. This must be done if our Christian colleges are to maintain high academic standards."

Ford Foundation Grants

Atlantic Christian College, *Wilson, North Carolina*	$100,000
Bethany College, *Bethany, West Virginia*	132,100
Butler University, *Indianapolis, Indiana*	360,000
Culver-Stockton College, *Canton, Missouri*	87,800
Drake University, *Des Moines, Iowa*	596,400
Hiram College, *Hiram, Ohio*	141,100
Jarvis Christian College, *Hawkins, Texas*	78,400
Lynchburg College, *Lynchburg, Virginia*	125,700
Phillips University, *Enid, Oklahoma*	186,000
Texas Christian University, *Fort Worth, Texas*	652,900
Tougaloo Southern Christian College, *Tougaloo, Mississippi*	78,600
Transylvania College, *Lexington, Kentucky*	105,400
Total	$2,544,400

WORLD CALL

After a hectic year in Belgium in preparation for Congo service, a missionary concludes that there is

No Place Like Brussels!

By PATTY SNIPES*

WHEN new Disciples of Christ missionaries are commissioned at services in Indianapolis each year, they reach the high point and climax of years of study and preparation. During the commissioning service they are inspired, and when it is over they are anxious to get to work on the fields of their choice. But for those of us who are Congo bound there is still another year of study—study in a different country and in a different language.

We who are to serve in the Congo must go to Belgium for a year, having heard frightening things about the courses we will take and not knowing what to expect. Most of us are educational or medical missionaries, although nearly all Congo missionaries have to spend some time in Belgium studying French even if they are not following the government courses.

Most of us realize as we approach Belgium that we know very little about it. This small country of northern Europe is about the size of the state of Ohio and has a population of eight million people, most of whom are Flemish and French-speaking. This little nation has as its colony the big, rich Belgian Congo, a country eighty times the size of the mother country. So our year in Belgium not only gives us an idea of the country but also of the Belgian people—proud, independent, and mostly Catholic.

WHILE we were in Belgium in 1954 preparing for our present work in Congo, we lived in Brussels, the capital. We had a lovely, modern apartment. We even had a tiny refrigerator, which we appreciated because refrigerators do not seem to be standard equipment in most Belgian homes. The people buy the food from meal to meal and so they do not really need them. And in the winter one can always use the window ledge. Our stove was tiny, too, with a miniature oven, for the Belgians don't do any baking. The many bakeries supply all of these needs.

The heat in the apartments and homes is turned on about the middle of October and is turned off the middle of July regardless of the weather, and it really gets cold—even in July! We saw very little sun from November to March, and it rained and rained.

Shopping is different, too. The first time I went shopping I came home with my arms full of loose items, for I found out that the customer must provide her own bag in which to carry home the groceries.

The shops are specialized, too, and often I had to shop in three or four different places in order to get enough food to fix dinner. But we soon adjusted to this way of doing things, and after investigating the bigger stores downtown, we realized that we could buy nearly everything we needed or were used to having. Of course American goods were twice as high as they are at home.

Every year there are about one hundred missionary families studying in Belgium. They are coordinated by H. Wakelin Coxill, a genial Englishman who spent many years in the Congo as a missionary and also as president of the Congo Protestant Council.

MR. Coxill, assisted by his wife, heads up the Brussels Bureau of the Congo Protestant missionaries. He serves as our bank, our adviser and our friend. Through his office, excursions to all parts of Belgium are organized, missionary reunions and parties are planned, and travel arrangements to Congo are made. One can never give enough praise for the services given to the missionaries in Belgium by Mr. Coxill.

Now for the purpose of our year in Belgium. We were there at the request of the Belgian government. For the present time the government is willing to leave the education of the Congolese in the hands of the established missions. If we pass the courses we become recognized by the Belgian government. At the Colonial School we find all "brands" of Protestant and Roman Catholic missionaries studying in order to receive their accreditation.

We educational missionaries study in Brussels while the medical missionaries take courses in Antwerp. In Brussels we attend the *Ecole Coloniale*—a school set up by the government and offering courses not only for the missionaries but also for the Belgians who go to the Congo to work for the government.

SCHOOL begins in September with a nine-months' French course. I am sure that most of the missionaries who have taken this course will agree that we studied as we never had studied before. At first it is necessary to adjust to the European system of education—standing when the professor enters the room, standing when called upon to recite, having an intermediary as a "go-between" in relations between students and the professor.

After three and one-half months of French study a few other "items" are added to the curriculum. These include a five-months' course in teaching methods, and visits to Belgian schools, museums and other places of cultural interest. We are supposed to be absorbing some Belgian culture as well as learning to appreciate it!

The end of May brings examinations, oral and written, in French and in teaching. Most Americans are not used to taking oral examinations, and it is quite a psychological experience to endure. Examinations end, and after a week-end "breather" the colonial course begins. One must successfully pass the French and pedagogy courses to be able to take this course.

This colonial course, taught in French, consists of eleven courses: Belgian law, Congo law, Belgian history, Congo history, Congo geography, social legislation in the Congo, colonization, history of education in the Congo, ethnography, and tropical hygiene. These courses are intensively studied during a six-weeks' period.

THE professor comes, gives his lecture rapidly for an hour and fifteen minutes —not pausing for questions—and leaves. We must try to assimilate these courses well enough to take oral examinations on them from these professors who do not care whether we pass.

But all of a sudden it is over, and we have passed. What a wonderful relief! Everyone says he is glad to have had this experience but glad it is over. Studying has taken up a major portion of our time, for in addition to our class work almost everyone studies with private tutors to help clarify things that get rather confused in a large class.

We were the Brussels Bureau of the Disciples of Christ Congo Mission, too, while in Belgium. We met and entertained missionaries and their families, members of the home staff, and friends passing through. It was fun! We all love to "talk Congo." The fellowship with our own group and with all of the missionaries was a great experience. It was good for us to get to know some of our co-workers from the other mission boards in the Congo.

And so the course ended. We did some sightseeing, got our packing done, and had our papers put in order so that we might move from Belgium to the Congo. We left Belgium thankful for having had the chance to study there. We felt that we could get along fairly well thereafter in French; but we were happy to be on our way, too, because we were getting closer than ever to our life's work in the Congo.

*Mrs. Paul Snipes, new missionary in Congo with The United Christian Missionary Society, is the daughter of Dr. and Mrs. Virgil A. Sly. Dr. Sly is chairman of the division of foreign missions of the United Society.

Make Study of Salaries

THE American clergyman, traditionally at the bottom of the list in regard to salary, is still there—sharing the dubious honor with artists and art teachers—according to new statistics issued recently by the National Council of Churches.

Median income reported for clergymen in the 1949 census was $2,412. Recent increases have been only moderate. The National Council concludes in its report that the minister today "is one of the lowest paid professional persons in this wealthiest of nations."

Prophecy and Fact

Forty Years Ago Far-visioned Church Women Established a Literature Program Which Today Provides Materials for Christian Missions on Three Continents

By WINNIFRED WYGAL*

WRITERS and readers in early 1956 think of several living facts which press in upon Protestant Christian church women. The first of these is the 1956 World Day of Prayer which on February 17 recalls us to our fellowship with Christ and with all women around the world as we ask again that his Kingdom shall prevail and that we may be instruments for his will in our day.

The second fact is that we now live as Christians in an ecumenical age. More than two thousand women met last fall in Cleveland, Ohio, to reaffirm the spirit of ecumenicity, and in consultation with Christian women from many countries, to reassess and reassert their obligations to God and to one another.

The third fact of our day is the emergence of women. We live in an age when women in every land are coming into responsible leadership.

In the fourth place, we live in a day when the dark shadows of atomic war and the cynicism of international tensions threaten all people. It is a time when the military weapon is not enough. It is a time when food, books, education, technical assistance, and prayer must be invoked and constantly be made available.

In the light of these four facts of contemporary history, how prophetic is the Committee on Christian Literature for Women and Children in Mission Fields? How far-visioned were the denominational leaders who some forty years ago saw that in united prayer and ecumenicity women must be helped to take their place in a world crying out for peace and good will! Who were these prophets?

SOME readers will remember Clementina Butler, Mrs. Henry Peabody, Mrs. George Doane and Helen Barrett Montgomery. These were the stalwarts in the late nineteenth and early twentieth centuries, their names becoming bywords of achievement in missions in the Baptist and Methodist churches in North America.

We owe to these women, and to others who worked with them, the origin of the World Day of Prayer.

We owe to them, also, the prophetic vision about what they called *interdenominational* and what we call *ecumenical* work on the mission field and here at home.

These women worked for the Committee on Christian Literature for Women and Children in Mission Fields because in their travels to mission fields they saw for themselves the need of new converts for simple reading matter and also saw the folly of each denomination's attempt to provide the materials. And they passed their torch on to such women—many of them contemporary—as Florence Tyler, Margaret Applegarth, Sue Weddell, Edna Beardsley, and many others. We remember all these women, both the earlier and the later ones, as persons of courage and foresight, paving the way for the solution of the problems we face today.

THESE women of missionary vision, praying and working in their several mission boards and fields, came as early as 1900 to see that the pen is indeed mightier than the sword, and that its wielding can better be done by interdenominational forces than by separate boards. Coupled with this insight was the trip of Miss Butler in 1906 and of Mrs. Montgomery and Mrs. Peabody later, which brought unmistakable data on the need to help new converts with simple, readable literature in their own language. So it was that in 1912, in Philadelphia at the triennial meeting of the Women's Foreign Missionary Societies, a Committee on Christian Literature for Women and Children in Mission Fields was formed.

As we meet February 17, 1956, to pray with Christians around the world, we visualize forty years of specialized service by this committee, giving subsidies to fourteen magazines in mission fields on three continents. The circulation of these magazines reaches far beyond what the subscription lists would indicate.

THE work began in China in 1914, where *The Messenger, Happy Childhood* and *Christian Youth* were undertaken for Chinese Christian women and children. Today *Happy Childhood* is again being printed in Hongkong for distribution to the Chinese who have left the mainland and are scattered all over Southeast Asia.

In 1923 *Listen* was started for villagers in Africa. *Listen* is published in English and parts of it are translated into several of the African languages. Another magazine on the African continent subsidized by the Committee on Christian Literature is *El Taliba* (The Learner), published in Egypt in Arabic.

In Iran *The Light of the World,* also in Arabic, is subsidized for young people.

In India *The Treasure Chest,* over thirty years old, is published in English and in

Margaret T. Applegarth, one of many distinguished women who are currently working for the Committee on Christian Literature for Women and Children in Mission Fields, is shown in the photo at right receiving the 1955 Upper Room Award for World Christian Fellowship from J. Manning Potts, editor of *Upper Room,* widely-used devotional guide. Dr. Applegarth, of New York, is the author of more than thirty devotional and other books. She is the first woman to receive the Upper Room Award for outstanding achievement.

—RNS Photo

*Miss Wygal is a special writer for the Committee on Christian Literature for Women and Children in Mission Fields, Incorporated, 156 Fifth Avenue, New York 10, N. Y.

six Indian languages. This periodical goes not only into high schools but into homes. It is edited by Vimala Arangaden, a brilliant young woman educated in journalism at the Syracuse University School of Journalism. Many persons well beyond the age of children read this magazine. Mothers appreciate the department called "Keeping Up with the World."

The Christian Home, a periodical for women, is printed in India in English and is edited by an Indian. The Committee on Christian Literature for Women and Children in Mission Fields encourages the magazines it subsidizes to have editors and artists who are nationals of the country in which the magazine circulates. The committee often arranges scholarships for study in art or journalism for artists and prospective editors. Several Africans and Indians have used these scholarships either in the United States, or in Asia at Hislop College or Nagpur University in India, or in Japan. Thus the committee strives to encourage indigenous types of expression and experience.

THE committee also works in the field of literacy. This is important in the modern program of churches, governments and educational groups, where colonialism is disappearing and an intelligent appreciation of democracy and of Christian values must take over. Beginning with phonetic charts and first readers, Christian literature is introduced by *The Story of Jesus,* which is eagerly used.

In South America many have heard of and used *Guia del Hogar* (The Guide of the Home), subsidized by the committee for use in the Argentine. *Antorcha Misionera* (The Missionary Torch) is published in Mexico, and *Arco Iris* (The Rainbow), in Montevideo, Uruguay. The latter is circulated in eighteen Latin American countries and in Spain. Not only books and magazines but also pictures, traveling libraries, visual aids, and even braille materials are being provided for Japan, Korea and European countries where war and poverty threaten Christian education.

Women in all these countries have learned that they may ask for things they need to help them in sanitation, diet, nutrition, nursing, child care, the Christian family, Bible study and worship.

IN 1955 fifty thousand dollars of the World Day of Prayer offering went to the Committee on Christian Literature for Women and Children in Mission Fields for the program described above. In addition, some twelve church boards of missions and local Christian agencies gave to the committee. There is even a small income from the sale of some of the materials circulated.

In a day when it is imperative that God's will be revealed more clearly by those of us who belong to the Christian witness; in a day when reading, thought, prayer and Christian love must seek more faithfully to supplant fear and hate and war—it is a privilege to follow in the steps of the dedicated women who in the past forty years have been so practical and so powerful in standing by their Christian sisters on every continent.

Children of the kindergarten conducted by the Union Seminary in Buenos Aires are shown in the photo at right as they play with educational toys provided for their use. The four Disciples of Christ churches in Buenos Aires have kindergartens.

Disciples in Argentina Lead in Establishing Kindergartens

By MAGDALENA PARRILLA*

OF the Protestant churches in Argentina Disciples of Christ have the satisfaction of having initiated kindergartens here, because it was in 1926 that Miss Jorgelina Lozada, together with Mrs. J. D. Montgomery—then a missionary—organized the first kindergarten in the Belgrano church.

Since that time many others have been opened, both within our communion and in others. Now our four churches in Buenos Aires all have daily kindergartens which offer their services to the surrounding community and instill love in a large group of children, many of whom by this method establish for the first time a contact with the Protestant church.

Activities Are Important

Experience has shown us that one of the most direct and effective ways of attracting children to the church is by means of the different activities which the church can offer them. This includes not only the church school held every Sunday, but also a well-organized week-day program such as the kindergarten.

Our kindergartens have two fundamental propositions. The first of these is to provide a Christian atmosphere, filled with pleasant experiences, by means of which—under the guidance of the teachers—the children can feel the influence of the Holy Spirit and be guided little by little to a relationship with the church. This will culminate in a personal experience with Christ.

The second fundamental proposition is to establish through the child a bridge between the church and the home. That is to say, not only is the program developed with the children important in itself, but in addition each church seeks, through its publicity and visitation in the homes, to make known to the community the church and the aims of the kindergarten. This forms the evangelistic aspect of the work.

This activity has provided the opportunity to establish parent-teacher groups which meet regularly and have programs of interest to all, with discussions on various themes concerning the education of children in all its different phases.

The teaching is not as doctrinal as that which we give in the church school, not because we want to hide anything, but because it is, in the first place, not a means of indoctrinating the children but a service given in the name of Christ to the community where we live. But this does not mean that at any time do we have to hide the fact that we are doing it strictly in the name of Christ.

*Señora Parrilla, the former Magdalena Gimena, is a religious education worker among churches of Disciples of Christ in Argentina. She has studied in the United States.

Dates Set for Celebration

The period from April 23-29 has been set aside for the celebration of the fiftieth anniversary of Disciples of Christ missionary work in Argentina. The celebration, which will include special events, will coincide with the visit of the South American Missions Tour from the United States.

Women and WORLD HIGHWAYS

Women Are People

By HOWARD ELMO SHORT

IT has been a man's world for a long time. It is a little hard to give up. Nevertheless, a distinguished anthropologist said recently that women are superior to men. In these days when survival is a common subject of discussion, we hear the same man saying that on the whole, women are better equipped to survive than men. Apparently the fact that women have an average age span six years longer than men is not due to the fact that men worked harder, as we had assumed.

For nineteen centuries man has been admitting, little by little, woman's place in the world. In our own country the pace of recognition was increased phenomenally when we entered World War I. Women began to work in factories. And production increased! There has been no stopping them. Fifty-three women have served in the United States Congress. The Treasurer of the United States is a woman. During World War II women went to war, and one branch of the armed forces was headed by a woman already distinguished as a college president.

We have said that there has been no stopping them, but church men have perhaps tried hardest to stop them. Where top-level administrative and policy-making positions have gone to women in business, industry, the military, and in local, state and national governments, precious few similar positions in the church have been given up by the men. In the local church many a man from the pew and from the pulpit has announced decisions which were predicated on the assumption that the women would do the work involved. In the wider church circles, until recently there has been comparatively little thought given to the matter.

Scriptural Proof

The ecumenical encounter, as we like to call it, has forced Christians to give new thought to our disunity as churches. It has not been hard to find the Scripture passages regarding the one church. It has been much harder to comprehend any way in which the wholeness of the church can be restored. But we have discovered one thing: wholeness involves more than reunion of the segments of the church which exist under hundreds of names, insurmountable as that problem may appear. Wholeness also will demand, among other matters, a solution of the man-woman relationship in the church as "first-class and second-class" members. "There is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28). That's what Paul said! Yet, Matthew 19:4 and Mark 10:6 have Jesus reiterating Genesis 1:27 that, "God made them male and female." Since Jesus was talking about marriage, this seems to be faint proof that he was trying to separate them into two classes when they became Christians. Furthermore, Jesus went on to say that "The two shall become one" in marriage. In the church we remain "two," and it is a highly improbable exegesis that would cite this text as proof that men should decide what the function of women should be in the church.

Disposing of this text does not satisfy the biblical exegete on the subject. Thought and writing on the matter of woman's place in the church is divided between the theological approach and a sociological explanation. Without attempting to rule out one and adopt the other exclusively, the church of our generation certainly will have to struggle with the question: Just how shall we understand the scriptural references to women? Are they all to be taken "literally" as a blue-print for building our church life, or must we ferret out the basic teaching from the setting which mirrors the sociological pattern of the first century?

Ask the "W" Questions

As early as 1895, the Reverend Peter Z. Easton settled the issue in a pamphlet entitled, "Does Woman Represent God?" It took him twenty pages to say that the answer is "No"! His thesis was that "Woman does not represent God, never has and never will," and that the doctrine of women's rights is "the complete embodiment of Satanic malice and malignity." Of course he found Scripture to prove the conclusion with which he had started.

For over a hundred years now we have known the basic questions to ask in the historical study of the Bible. We can never learn the answer to the question, What does this text mean? if we ask it first off. Always the first questions to ask are the "W" questions: Who wrote this, to whom did he write, and why? What was the condition under which it was written, and what was the situation of those to whom it was written? Such an approach to the search for the biblical answer to the place of women in the church makes the best possible use of both biblical theology and sociology.

Specific Functions

To start from this point of view to conclude that "it is shameful for a woman to speak in church" (I Corinthians 14:35) in the twentieth century would be as untrue to the New Testament as to interpret verse 26 in this passage to mean that men could not worship together unless "each one has a hymn, a lesson, a revelation, a tongue, or an interpretation." Yet some are saying that we must deal with Leviticus 15 and decide whether an "unclean" woman should handle holy things. To read this chapter as Christian "law," without an attempt to relate its teaching to the social situation of those for whom it was Hebrew law, seems to be throwing all reason out of the window prior to opening the Bible.

It seems reasonable to conclude that no proper theological interpretation of the place of women in the church can be arrived at, except as the biblical passages are interpreted in the light of the day in which they were written. Having decided to study the matter that way, one would conclude that the Bible teaches that women are capable of the same sins and the same virtues as men. The Ananias and Sapphira, and Aquila and Priscilla incidents indicate that a Christian woman is equally responsible with her husband for Christian service. As a matter of fact, the experiences of resurrection morn indicate that women are sometimes more sensitive to truth than men.

Dr. Short is Professor of Church History at the College of the Bible in Lexington, Kentucky. He is a member of the United Church Women's Committee on Women in the Churches and author of *Christian Unity Is Our Business.*

But what about "specifics"? Even if the modern church should grant all that has been said so far and assume the equality of men and women in the sight of God, this would not settle the questions that are being widely discussed by men and women in the church today. What specific functions can be safely intrusted to women? By all means, the raising of a considerable portion of the budget is their "duty." Certainly they ought to teach in the church school. We know a congregation that needed a church school teacher badly and only a woman was qualified and available. She was permitted to do so by the elders on the ground that the Scriptures teach that a woman must keep silent "in church," and say nothing about Sunday school!

It Could Be . . .

There are also other places where they can "serve." Why? Is this where the Bible puts them or is this where men and social custom puts them? These are questions that no single member of one particular church has a right to try to answer for other Christians.

We must try, however. Many men think that many women just want recognition. The trouble is quite the converse; many women are quite satisfied with the status quo. It could be that both are wrong. It could be that bond and free, Jew and Greek, *male* and *female* are actually all one in Christ.. It could be that God's will for woman is the same as his will for man—absolute devotion to service. It could be that most of the limitations of service that men and women together have conspired to place upon women are human and not divine decisions. It could be that women are people, and that their place in the church is to be determined upon individual ability, consecration and willingness—and that sex has nothing to do with it.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

THE college has been accredited by the Southern Association of Colleges and Secondary Schools. Action was taken when the organization's Commission on Colleges and Universities met in Miami, Fla., in December.

Accreditation consummates a five-year program of academic improvement. During this period there has been a phenomenal growth in enrollment. The physical plant has expanded from a few small classroom buildings on a small site to a very adequate campus of several acres. New facilities include dormitories, classrooms, administration space and athletic plants.

This accreditation means that degrees from the college will be recognized everywhere by colleges, universities, professional schools, state departments of public instruction, civil service, and all other government and military agencies.

Chapman College
Orange, California

The James Irvine Foundation in Orange County presented a check for $25,000 to paint the exterior of all the campus buildings.

An Orange County President's Advisory Council was organized in December to meet quarterly. Thirty-five prominent business and professional leaders are members. W. Worth Bernard, vice-president of Chapman College, will serve as the executive secretary.

Some 261 students are sharing a total of $70,319.75 in scholarships and grants-in-aid. Individuals, church groups, foundations, corporations, and non-profit organizations are responsible for $29,300.75 of this amount, while the Alumni Fund is financing $41,019 in scholarships.

Culver-Stockton College
Canton, Missouri

Culver-Stockton has been chosen as one of 127 colleges and universities in the United States to participate in a national survey of June, 1955, women's bachelor degree graduates. The survey is conducted by the National Vocational Guidance Association.

The survey is being conducted to understand better the opportunities open to women, how women's services may be more effectively utilized, and how colleges can better plan educationally for their women students.

Misses Young-il Kong and Ok Young Kim, two Korean girls, are students this year, having graduated from William Woods Junior College, Fulton, Mo., last spring.

Disciples Divinity House
Chicago, Illinois

Recently completed surveys have been made of the ministries in which students of the Disciples Divinity House are serving. The surveys cover a 30-year period by decades. The pattern of vocational choice and career developments remains stable over the 30-year period.

Upon graduation, 80% of the students enter pastoral ministries; 7% enter the field of higher education; 1% go into the mission field; the remainder enter agency work. As time goes on, some men move from local pulpits to broader work at the state, national or interdenominational level. By mid-career, the location of our students is as follows: local pulpits, 70%; higher education, 7%; brotherhood work, 8%; ecumenical work, 8%; mission field, 1%; lay work, 6%.

A financial survey shows the following growth for the decade 1945 to 1955: annual income, $29,934.53 to $57,053.07; income from churches, $32.50 to $1,500; income from individuals, nothing to $1,700; investable funds, $794,027.92 to $1,116,605.24 of which $1,076,556.99 is permanent endowment; buildings, furnishings and equipment from $220,801.16 to $262,964.22. In addition, the permanent fund of the Hoover Lectureship, which will eventually aggregate over $45,000, has come into the custody of the Disciples Divinity House during the 1945-55 decade.

Disciples Divinity House
Vanderbilt University
Nashville, Tennessee

At the fall meeting of the board of trustees, a proposal was approved which permitted the Methodist church to begin an affiliate relationship with the School of Religion. The arrangement, which is similar to the one that the Disciples have with Vanderbilt, brings to three the number of communions that are affiliated with the non-denominational School of Religion at Vanderbilt.

Pastor Martin Niemoller, world-famous theologian from Germany, visited the school and spoke during a week of services in the University Center. Dr. Niemoller spent the war years in a concentration camp.

Dr. Howard Short, professor of church history at The College of the Bible, Lexington, Ky., was a special convocation speaker recently.

Bethany College
Bethany, West Virginia

Merrill L. Cadwell was principal speaker for Christian Living Emphasis Week. The theme was "What God Hath Joined." Seminars, personal conferences, panel discussions and discussion sessions were features of the week.

Edward Gannon, head of the Department of Philosophy and Religion at Wheeling College, was also a guest speaker. His subject was "Mixed Marriages."

Dr. Myer Bogarad of Weirton and Rabbi Harold Silver of the Temple Emanuel, Pittsburgh, were discussion leaders. One outstanding feature during the week was a panel seminar on "The Jewish, Roman Catholic and Protestant Homelife" conducted by Mr. Cadwell, Rabbi Silver and Mr. Gannon.

Dr. P. H. Welshimer, pastor of First Christian Church, Canton, Ohio, has been appointed to the board of trustees. He will serve on the Church Relations Committee.

Drake University
Des Moines, Iowa

Full accreditation of Drake University Divinity School has been granted by the American Association of Theological Schools. An inspecting team comprising Frederick W. Schroeder, treasurer of the Association and president of Eden Theological Seminary, Webster Groves, Mo., and Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky., visited the Divinity School late in November. The decision to grant full accreditation was reached by the Commission on Accrediting of the Association at a meeting in New York, December 1 and 2.

Enrollment in the Divinity School for the fall semester was 68, with students from 16 states, Australia and Germany.

The new dormitories and the central dining hall were selected as one of eleven winners in the second annual "interiors" contest sponsored by *Institutions Magazine*.

The new Law Review Room in Carnegie Hall is now completed. The remodeling and furnishing are the gift of the Fisher Foundation of Marshalltown. The room provides excellent facilities for the student editors of the law school publication.

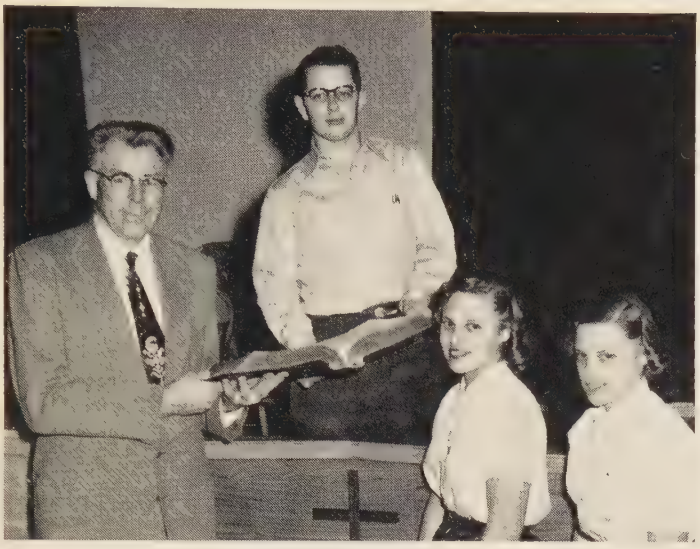
Drury School of Religion
Springfield, Missouri

Laurence Smith, faculty member who also serves as chaplain for the college, was recently elected president of the Springfield chapter of the American Writers Guild. His poetry has appeared in *The Saturday Evening Post, Christian-Evangelist, Front Rank, Collier's*, and *Better Homes and Gardens*.

The Religious Life Council recently completed the most successful drive in the history of the school for funds for World University Service on the campus.

Members of the Timothy Club, an organization of pre-ministerial students, recently engaged in a week-end retreat at Ropers Ranch near Marshfield, Mo. Plans were made for a program involving regular meetings each week during the school year, assistance in conducting chapel services at Drury, and a church vocations conference for high school seniors and their pastors from south Missouri. Sponsors of this organization are Allen Eikner and

New Pulpit Bible Presented to Culver-Stockton



Dr. John B. Alexander, Dean of the faculty at Culver - Stockton College, Canton, Mo., and Philip Woodworth of Quincy, Ill., president of the Christadelphos Club, inspect the new pulpit Bible presented by Mr. and Mrs. Arnold Abrams of St. Louis, Mo., whose twin daughters, Joy and Joyce (in the picture) are students at Culver - Stockton.

Richard Pope of the School of Religion faculty.

Lynchburg College
Lynchburg, Virginia

Parker Rossman, national director of student work, was the speaker for the Disciple Student Fellowship State Convention held at the college. Disciple students from the colleges of Lynchburg, Radford, Virginia Polytechnic Institute, and Mary Washington attended.

Christian Life Conference Week was observed with Robert Tobias, professor at Butler University and a director of the Council on Christian Unity, as speaker.

Miss Mabel Metze, national director of leadership education and education administration of The United Christian Missionary Society, visited the campus recently, interviewing religious education majors and working with Mr. Stanger on the program of religious activities on campus.

The Kappa Omega Phi has started a scholarship fund to be offered each year to a foreign student selected by the administration.

A portion of the late Reverend William Gerard Burch's library has been donated to the Lynchburg library by his daughter, Mrs. Charles P. M. Sheffey, who is school nurse at Lynchburg.

Midway Junior College
Midway, Kentucky

A specific gift of $500 came from the estate of Mrs. Seddie H. Grunkemyer of Covington. She also willed the school one half of the residue of her estate estimated to be approximately $700.

Mrs. Susie Mary Keller, Georgetown, Ky., took out her second gift annuity agreement for $4,700. Mrs. Keller was interested in helping provide for Midway's future operation and expansion. She gave permission for her gifts to be applied to the cost of Belle Wisdom Hall, proposed dormitory for the junior college girls.

President Lewis A. Piper attended the annual meeting of the Southern Association of Colleges and Secondary Schools, held in Miami, Fla., in December. He is a member of the Commission on Junior Colleges.

Henry S. Caywood, member of the board of trustees since 1924, resigned because of ill health. Only one trustee remains who has served longer than Mr. Caywood. Mrs. Charles Allen Thomas has served as an active trustee since 1911. Richard F. Caywood has been elected to serve in his father's place.

Northwest Christian College
Eugene, Oregon

The male quartet and E. M. Eldridge, field representative of the college, presented a program of music and a message concerning the college in First Christian Church, Klamath Falls, where Leo Horner is the pastor.

For the third year, elders and other officers of congregations whose pastors are students at Northwest Christian met on the college campus to consider matters of mutual concern.

The building fund for the proposed library now stands at $77,588.26. Minimum amount yet needed for construction is approximately $125,000.

Phillips University
Enid, Oklahoma

Professor Guillaume Toebosch, exchange professor from Belgium, has organized A Circle Francaise, an informal social group for weekly meetings of persons wishing to "brush up" on their ability to speak French. Not a word of English is allowed at the meetings. Professor Toebosch is teaching at Phillips during the one-year leave-of-absence of Dr. Harvey Clarke who is teaching in Belgium.

D. Wilson Cooley, Wichita, Kans., comes to Phillips as director of living endowment and alumni secretary. He will assist alumni in organizing local and regional groups and will help build the living endowment program for the university.

Twelve students were initiated into the university's Home Economics Club. The local club is affiliated with the Oklahoma Home Economics Association and the American Home Economics Association. Miss Gladys Fry, assistant professor of home economics, is adviser.

School of Religion
Butler University
Indianapolis, Indiana

Dr. A. C. Watters, head of the Department of Missions, has requested retirement at the middle of the summer, 1956.

Dr. Watters has been head of the department since 1948. He received his missionary training at the Moray House Training College at Edinburgh, Scotland, Athaneum College at Glasgow, Livingston College in London, and he received his M.A. and Ph.D. degrees from Edinburgh University.

He was missionary supervisor in India from 1914 to 1927, and principal in Scotland schools from 1929 to 1948. He was also general secretary of the British Conference of the Churches of Christ.

Texas Christian University
Fort Worth, Texas

The Speech-theatre-radio Department has prepared its eighth annual offering of speeches, readings and one-act plays for programs at civic clubs and other organizations. The programs have no charge other than transportation expenses. Dr. E. L. Pross is head of the department.

Major General Charles W. Christenberry, former deputy chief of staff of the Eighth Army and now president of the American-Korean Foundation, was T.C.U.'s "Distinguished Alumnus" for 1955. The award was announced at the annual meeting of the Ex-Students Association. The annual Presidential Award went to Marion Hicks of Fort Worth, retiring Association head. The "Most Valuable Alumnus Award" was presented to Lee Bassinger, Fort Worth accountant. Roy I. Bacus, commercial manager of Station WBAP in Fort Worth, was elected president of the Ex-Students Association at the annual meeting.

The College of the Bible
Lexington, Kentucky

Formal installation of the first professor of church music was held here in early January. Professor Arthur W. Wake began teaching in the fall quarter. He came from serving as head of the division of fine arts at Lynchburg College.

His duties include direction of the seminary choir, which presented its first full-length service at the close of the fall quarter when it gave the Christmas cantata, "Christ Is Born." This modern cantata by the contemporary American composer, Joseph Clokey, was presented on a program that included little-known carols of the 17th century.

The Centennial Development Program proceeds with the selection of area chairmen to work in eight states. State committees began holding state conferences in January and will continue into the spring.

A filmstrip showing the work of The College of the Bible may be obtained without cost from the college or from any one of the state offices of the Southeastern states.

WORLD CALL

Echoes— *from Everywhere*

Indian Boy Remembers Lesson from Mission

GUDU, a little Christian boy, was graduated from our church kindergarten this past April and started to the primary school in July. Recently, when the Hindu festival of Ganesh, the elephant god, was being celebrated, Gudu and several other boys from the Hindu Primary School were invited to a home.

When the children arrived, there was Ganesh, all dressed up in new paint with garlands around his neck. Ganesh is the household god. Gudu stayed through the Ganesh-worship, and then the refreshments were passed. Gudu politely refused.

The mother of the home finally thrust the package of sweets and fresh cocoanut on the little boy and asked, "Why is it that you do not eat? Most Christians are glad to eat sweets."

The six-year-old boy replied, "My teacher says it is written in the Bible, 'not to eat food offered to idols.' "

When the boy returned with his package still untouched, he hastened to his former teacher's home and told his story. He said, "When I saw the packets there before the idol I remembered what you had taught me."

—MILDRED REYNOLDS

Bilaspur, India

Help for Lepers In the Philippines

Mr. Villanos is a trained nurse employed by the national government to specialize in the treatment of skin disease around the Vigan area. He is also a charter member of the board of trustees of the Vigan Community Center, a social work institution established by the Disciples of Christ working with the United Church of Christ in the Philippines. These two factors have worked together for good, and more hope, for the lepers of our area.

It is estimated that there are at least 300 lepers in the vicinity of Vigan alone. Mr. Villanos has been waging a patient but unrelenting campaign, with the help of the Vigan Community Center board, to establish a "Hansen's Agricultural Village."

Such a project involves a long, slow process for several reasons. First, the municipal government has not wanted to donate any of its income-producing land for such a cause. The village residents near the proposed site on the national highway at first were opposed. Ignorance, fear and superstition made them think that they might become infected. In addition, the chief of the Division of Sanitaria of the national government has been cautioning delay.

In the face of all this, concerned and responsible Christians have been going quietly to the grass roots. Such a movement may yet culminate in an important contribution to the control and cure of leprosy. The good of the larger community will take another step forward, for the love of Christ.

—HARRIET REYNOLDS

Baguio, Philippines

Vigan Women Are Stewards

In 1952 the women of the Vigan church in the Philippines elected officers and started their monthly Christian Women's Fellowship meetings. After two or three months, interest lagged; and during Christmas and town fiesta periods the meetings stopped. In 1953 the group again organized and kept going a little longer, but it discontinued regular meetings in the middle of the year.

After the inspiration and careful guidance which Miss Velva Dreese of the United Society gave during her visit in 1954, officers were again elected and a fresh start was made.

This time the women decided to give prayer a larger place in their meetings, and to hold occasionally special prayer meetings in homes where spiritual strength was especially needed. A plan of regular giving both of money and produce, and the acceptance of the *rinakem* (handful of rice given each time rice is cooked for the family) has laid a stronger foundation for stewardship.

Not only have meetings continued regularly through the recent months, but this group was the first in the Northwest Luzon Conference to pay its quota for area work in full.

—*Philippine Newsletter*

Indian Evangelists Hold Conference

A conference of all men and women evangelists in the Mission was held in Takhatpur, India, this past October. Since there are no hotels in Takhatpur, it was only the new Farmers Hall, dedicated during the conference, that made it possible for us to arrange for such a large group. However, with the exception of the faculty, who were in our homes, all had only floor space reserved for the bedding which they brought with them. Also, each had his own plate.

The faculty included several Disciple missionaries and guest instructors. There were classes in methods of evangelism and there was Bible study. An effort was made to know more about the church in other lands, particularly in the other countries of Asia.

The leaders of the Abundant Life and agricultural extension programs taught courses in various kinds of service that we might link with our teaching and preaching. Some of these workers live in far villages and some are more than 200 miles apart, so the fellowship of these days will be remembered and will be a source of strength for a long time.

—ETHEL SHREVE

Takhatpur, India

Hazel Green Church Nears Completion

Easter in a new church building is the dream of the people of Hazel Green, Ky. If the dream comes true the members of the congregation, Hazel Green Academy staff and friends, and energetic work campers will have made it possible. The new building will be the most beautiful and useful one the 107-year church ever had. Plans were furnished by the Board of Church Extension. Since the 1950 fire, church services have been held at the Academy. Roy Miller, missionary candidate, is the minister.

Missionary Worship Service

Theme: *The Old Order Changeth*

March

The Value of Man

CALL TO WORSHIP: Of how much more value is a man than a sheep! Matt. 12:12a

LEADER: Genesis 1:26-31

PEOPLE: Psalm 8:3-9. (You may use instead Responsive Reading 31 in *Christian Worship: A Hymnal,* first six verses of Old Testament portion.)

PRAYER: O God, our Father, we bow our heads in humility when we realize how we have failed to recognize thy image in our fellow men. Renew a right spirit within us. In the name of Jesus Christ we pray. Amen.

HYMN OF DEDICATION: "God, Who Touchest Earth with Beauty." *(Christian Worship: A Hymnal, 315)*

MEDITATION: Let us think about people. Infinite time measures God's incomprehensible efforts to bring all of us forth. He has made us of many kinds. Our abilities are different. We don't even look alike. Different though we are in many ways, yet we are alike in many ways, too.

Our fears are the same. The fears of a mother in the Congo are the same fears known to the mother in Chicago. We are proud of what we stand for as a people, whether we are barefoot Easterners or shoeclad Westerners. We all need a chance to use our minds, a chance to stretch our hearts, and a chance to grow closer to the Infinite God.

Above all, to all of us is given one quality in equal measure: Each of us is a child of God.

How can we speak of keeping certain people "in their place"? A man's place is "but little less than God." How can we think of a lower standard of living as all right for certain people because they have never known another? God has crowned man with glory and honor. God didn't give dominion over the works of his hands to a select few. He gave dominion to man.

For this reason, that man is a child of God, the revolutionary movements of today have arisen. That which is divine in man cries out for fulfillment and for recognition.

Prayers reveal this sense of belonging to God. Each of the prayers that follow reveals in some way this sense of kinship with the infinite. . . . Let us pray with the people of Japan.

JAPAN'S PRAYER: "O Thou, whose glory reaches to the heavens, our Peerless One, grant that, as Fuji's pain-wrought crown is reflected in the muddy paddy fields near its base, we may each in his own place and in his own pattern catch a fragment of thy likeness and all together reveal the perfection of the beauty. Amen."[1]

LEADER: This prayer from Africa reflects the struggle to rise out of the old ways into new ways that are good. . . . Let us pray with the people of Africa.

AFRICA'S PRAYER: "O God, who art the guide and director of all human life, we would remember with sympathy . . . the difficulties of our fellow Christians surrounded by paganism and assailed by the materialistic influence of modern industry. May these, thy children, be strengthened in faith and steadfastness amidst great temptation, economic difficulty, and international crisis. We pray that we may prevail in our struggle against evil. And we pray for those who have fallen by the way that in their shame and sorrow the angel of thy presence may restore them. Help all the people of Africa to choose only the good in what is new and to find Christ in the best of what is old.

"May thy blessing, O God, rest upon Africa. . . . Amen."[1]

LEADER: A person who acknowledges divinity in himself must also acknowledge it in others. So one prays for one's country that it may reflect through all of its people the ways of God. . . . Let us pray with the people of South America.

SOUTH AMERICA'S PRAYER: "Here is beautiful South America, so great and so beautiful in body, but whose soul is dead. O God, breathe thy quickening spirit into my beautiful South America. Amen."[2] (Erasmo Braga)

LEADER: As our prayers reach up together from all around the globe we acknowledge, each to the other, his value as a child of God.

Now let us pray in unison this prayer of consecration for us in the U.S.A. and Canada.

PRAYER: ". . . Eternal God, Lord of time and eternity, Sovereign of boundless space, yet Father of our spirits and Shepherd of our lives; thou hast called us down many roads, and in thy name we come to meet thee in the shadow of thy peace.

"In this day of change and chance, hedge us about with thy vast and changeless purposes. Take from us all littleness of mind, all dimness of sight, all dullness of hearing. Strip us of our pretenses. Lay the pressure of thy holy will against our lives, and clothe them in the dignity thou wouldst have them wear by serving thee. . . . For we are not our own but Christ's, and for his sake we consecrate our lives and all our high resolves. In his name we ask it. Amen."[2] (Oliver Powell)

HYMN: "I Bind My Heart This Tide" *(Christian Worship: A Hymnal, 302)*

—MARGARET LAWRENCE

[1]From *The World at One in Prayer,* Daniel Johnson Fleming, ed. Harper & Bros. Used by permission.

[2]From *When We Pray,* Wilmina Rowland, comp. Friendship Press. Used by permission.

In Memoriam

Annie Richards (Mrs. Marion), Nov. 27, 1955, Perry, Mo. Oldest member of Perry Christian Church and also a charter member. Untiring worker in every department of the church. Age 97.

Maude O. Bunten, Nov. 23, 1955, Atlanta, Ga. Services held in the Peachtree Christian Church chapel were conducted by Robert W. Burns. Mrs. Bunten was born in Walnut City, Iowa, Feb. 28, 1879.

Mrs. Mary Rice Tilcock, Nov. 29, 1955, Santa Clara, Calif. Oldest member of First Church and charter member of Santa Clara C.W.B.M. Served the church in many capacities and was always faithful. Age 92.

Mrs. Rolla Johnston, April 22, 1955, Holliday, Mo. Beloved member of the church. Was vice president of the Holliday C.W.F., World Call chairman, and treasurer of her division group. Her life was full and rich in service to her God, her family, and her friends.

Lissa Holtzclaw Tinder, Aug. 31, Richmond, Ky. Wife of pastor of First Christian Church. An interested and loyal worker in all church activities as well as other organizations. A highway accident caused her untimely death.

Mrs. Lena Knapp, Nov. 28, 1955, Niantic, Ill. Beloved member of the church for 60 years. Member of Loyal Women's Class and librarian of C.W.F. Mr. and Mrs. Knapp celebrated their 56th wedding anniversary. Age 81.

Mrs. Lucie Secrest, Nov. 4, 1955, Niantic, Ill. Beloved member of Niantic Christian Church. A faithful member of the Loyal Women's Class and the C.W.F. Age 74.

Mrs. Louis McMurray Maffitt, Nov. 7, 1955, Iola, Kans. Member of First Christian Church for 55 years. She was faithful and served the church in many capacities. Age 70.

Mrs. Laura L. Moore, June 23, 1955, Mt. Vernon, Mo. Faithful and beloved member of the church. She was active in Bible School and missionary work as health permitted. Mother of Walter Moore, Disciple minister. Age 83.

Mrs. Jane Scott, Nov. 16, 1955, Blue Mound, Ill. Faithful and beloved member of the church, active member of the missionary society and charter member of the C.W.F. Age 82.

Mrs. Ruth Noland, Nov. 22, 1955, Blue Mound, Ill. Daughter of Mrs. Jane Scott. Faithful and active church member. She was a deaconess in the church and an officer of the C.W.F. Age 58.

For Adult Mission Study

March

THE program for March, "The Awakening of World Peoples," suggests the use of several impersonations as making more vivid some of the ways in which people are awakening. Directions are given for impersonating spokesmen from Mexico, Japan, Thailand, the Philippines, and Hong Kong. *They Reach for Life* and *Clear Voices above the Clamor,** are suggested as sources for additional or substitute impersonations.

Every chapter in *They Reach for Life* includes at least one dramatic episode from the story of an individual who would be easy to impersonate. Some of these stories are the kind that will add a touch of lightness to the program and still convey the idea of the awakening of these peoples to a sense of their own dignity and worth and place in the family of the world.

The following are suggested as possibilities for impersonations:

VINOBA BHAVE from INDIA, pp. 3, 4.
Impersonate a farmer who has allowed Bhave to "loot him with love," and tell how he allowed himself to be persuaded, in the face of family or village opposition perhaps, to give up some of his land.

RABAN from ASSAM, pp. 17-26.
Impersonate Raban or one of his children, and tell how the missionary and Garo helped him in his fight against the wild elephants.

JOHANNES from GERMANY, pp. 42-50.
Impersonate either Johannes or Georg and tell of how Georg saved the life of Johannes.

PANG KO from BURMA, pp. 65-75.
Impersonate either Pang Ko or a skeptical villager, and tell how Pang Ko learned to read.

YELLAPRAGADA from INDIA, pp. 101-103.
Impersonate an American associate of Yellapragada's, who knew the scientist's story, and tell how Yellapragada overcame his grief.

YOSEB from TIBET, pp. 115-117.
Impersonate Yoseb and tell how he determined to give the gospel legs so it could go into Tibet.

The following are a few suggestions from *Clear Voices above the Clamor.*

DON LUIS from MEXICO, p. 6.
Impersonate one of the children, and tell how the tradition was broken by the father, and of how the children profited.

BERNARD from CONGO, p. 7.
Impersonate one of the relatives, such as an aunt of the bride, and tell how the clan reacted to the broken traditions, and how this worked a hardship on Bernard.

HOLT in SOUTH AFRICA, p. 19.
Impersonate the man sent out by the Municipality to investigate the charge. Show how he had expected one reaction and was puzzled by the other. Perhaps you could show him as growing sympathetic.

They Reach for Life, by John E. Skoglund, and *Clear Voices above the Clamor* by Marilynne Hill, are available from the Christian Board of Publication, St. Louis 3, Mo.

"For the first time in human history, millions and millions of earth's children are stepping from the mire of superstition, ignorance, oppression, and fear to the firm ground of truth and saying: 'We, too, are men!'"

John E. Skoglund

They Reach for Life
Friendship Press, New York, 1955. Used by permission.

Use a Map

On pages six and seven of the program, "The Awakening of World Peoples," is the Leader's Introductory Talk. On page seven the leader is instructed to pause long enough to let the group name the new nations that have come into being or have changed governments since World War II. A globe or a world map will add much to the effectiveness of this part of the program. No great amount of time need be spent on locating the places mentioned, but the leader can point them out quickly, or she can ask someone in the group to do so.

If the leader has time before the meeting, it might be well for her to trace an outline map of the world. She could then color the area representing those countries which have recently become nations, or which have recently changed governments. Such a two-color map would help to show how large a proportion of the world has known this kind of revolutionary change just within the time since World War II. The preparation of such a map will take both time and effort, but it will be worth the trouble. The italicized paragraph on page seven will guide the leader in making such a map.

Or the leader might prepare a pictorial map before the meeting, making it colorful and attractive by pasting within the outline of each country a figure in costume, or some object or scene typical of the country. Then the leader could ask the group to identify the countries, which they should be able to do quite readily, with the picture pasted in the outline as a hint. The use of this map will encourage group participation.

The Worship Service

The worship service which appears elsewhere in this issue of WORLD CALL was written to be used with this program, "The Awakening of World Peoples." It is built around the text from Matthew 12:12, "Of how much more value is a man than a sheep!" And the central idea in the worship service is that man is of value because he is a child of God. This sense of belonging to God is reflected in prayers. It is implicit not only in our own prayers, but also in the prayers of those of the world peoples who are among the awakening ones.

Margaret Lawrence, who has prepared the worship service for us, has used prayers from Japan, Africa and South America. If you would like to include other brief prayers to add to the catalog of awakening peoples, you will find appropriate ones in *When We Pray,* a booklet of prayers from youth of many countries. *When We Pray* was compiled by Wilmina Rowland, and is available from the Christian Board of Publication, St. Louis 3, Mo., for 60 cents.

Worship Center

The International Cut-Outs, the six kneeling figures in costumes of six different countries pictured at the bottom of the page, would be especially suitable in a worship center for this program. The figures could be used with a cross as pictured, with a candle or with flowers. They can be ordered from the Wright Studio. A set of six figures costs 50 cents.

Attention, Hostess!

Are you serving refreshments? Is yours a dinner meeting or a luncheon? You will surely want to use the "New Nations" napkin which is another of the Wright accessories. This napkin calls to attention twelve nations which have won their independence in recent years. The countries are represented both by outline maps and by sketches of people. They are attractively printed in red and blue on white background.

(Note to program leader: Here is the material you need to illustrate your pictorial map, if you decide to make one for the program. Cut out the figures on the napkin. Or if you have decided against using the pictorial map, you will want the opportunity of pointing out the countries on the napkins.)

Bargain Packets of puzzlemats, napkins, program covers, etc., are available as follows from Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana:

First unit (for 10 people)	$2.10
Additional unit (s) each	.60
1 set of Cut-Outs at half price	.25

—MARILYNNE HILL

Theme
The Christian Mission in a Revolutionary World

Youth and Missions

Lands of Tomorrow Is for You

—If You Like to Meet People

THOSE who would enjoy making the acquaintance of several winsome Christians of Asia will enjoy meeting several who are presented in *Lands of Tomorrow*.* New friends are in store for you.

You will meet *Abao*, a Muslim boy from a Moro tribe of Mindanao, who attended a large Christian university of the Philippines and became a Christian. You will make the acquaintance of *Peter*, a boy from a mountain province of the Philippines who was terrified by a belief in spirits until teachers in a Christian school told him the surprising story of a God who loved him. You can follow the steps of *Pastor Canuto Batoon* through forty years of missionary work in Northwest Luzon. Over mountain trails and across rivers his path often led him as he went about establishing and strengthening churches.

—If You Like to Visit Schools

Take a step-by-step trip up the mountain trail to a Christian high school in the Philippines. Or take a boat trip up a swift river, where the boat has to be lifted over rapids, to visit a high school far from a highway or a railroad. In India you may walk into a village surrounded by flowering jungle and find a girls' school where the students live as families in their white cottages and have their own garden plots. Stick your head into the door of primary schools where the boys and girls seated on the floor rise at once to sing a song of greeting to you.

Fly over fairy islands to Dumaguete, on the island of Negros in the Philippines, and visit Silliman beside the sea. See the white buildings and palm trees silhouetted against the blue sea and learn how this Christian university reaches out into its own community, into all parts of the Philippines, and into other parts of Southeast Asia.

You will come to know some Japanese Christians whose lives will inspire you. *Sumio* saw Christianity shine out of the heart of his father, although the father was not permitted by the Buddhist family into which he had married to take part in Christian activities. But Sumio was permitted to become a Christian and is trying to advance his faith in every way open to him in his rural community.

As you read about India you will learn of a summer youth conference where fifteen boys volunteered to study to become ministers. A government leader had made a speech which the boys interpreted as a threat to the expansion of their faith. Two of these fifteen—*Mac* and *Sam*—you will encounter in the pages of the book. You will be interested in *Phyllis*, member of a displaced family from Pakistan who found a temporary home in North India at the time of the partition between these two countries and the riots that accompanied them. While they waited, fearing for their lives, Phyllis was worrying about getting into medical college!

—If You Like to Observe Healing

Stop beside the road in India and watch the work of a roadside clinic as people come to it from the villages round about. Or watch an eye clinic in progress, with three or four doctors operating while the stream of patients continues for hours at a time. Drop in the day after an eye clinic and see the rows of patients, their eyes bandaged, lying on the veranda to keep cooler than is possible inside.

Take a glimpse of the work with lepers in Thailand. Visit several of the large and efficient hospitals with their buzzing activities and many lines of service. Don't hurry past the Christian medical center at Vellore, India, where the white buildings lie in a ring of hills and the sun shines down brightly on the tropical gardens. The medical school and school of nursing are trying to train a Christian medical profession for India.

—If You Like to See Frontiers of Evangelism

Go to a remote mountain *barrio* of the Philippines and watch as villagers sit on benches under the trees in patches of sun and shade and listen to the Christian message. Take a jeep trip to the tents of an evangelistic team on the border of a tiger jungle and listen as the musicians sing stories from the Bible. Or ride in a jeep to villages in Orissa, India, to worship with little bands of recent converts.

—If You Are Interested in Youth Activities

Observe Youth Week with Christian youth of Thailand as they use the poster and theme from North America, adapt both to their own situation and challenge their youth to become lifetime Christian workers. Or spend a few days at the post-Christmas conference at Vigan, Philippines, and watch the youth plan to extend their support of home and foreign missions. Attend the concert of sacred music, which is climaxed by a moving rendition of "The Hallelujah Chorus" from *The Messiah*.

—If You Need Illustrations

Read or tell the stories and descriptions in worship programs and discussion programs. Use them in a Sunday church school class. Some might prove useful in sermons.

As the Christian Youth Fellowship and the Chi Rho Fellowship study "The Christian Mission in a Revolutionary World," portions of this book will supplement material in their annuals. It is intended for use in World Fellowship Youth Meet discussion groups on the theme as well as for local church youth groups.

* * * * *

For a mimeographed pronunciation guide on foreign names and terms used in *Lands of Tomorrow*, send a three cent stamp to the Missionary Education Department, The United Christian Missionary Society. Additional copies, one cent each. (Please send stamps with order.)

—MARETA SMOOT

*Available from Christian Board of Publication, St. Louis, Mo. Paper, $1.25.

The choir at a youth conference at Vigan, Philippines, is singing "The Hallelujah Chorus." Many of the members are students at Northern Christian College, where Mrs. Irineo Santos, the director pictured here, teaches in the department of music.

WORLD CALL NEWS ROOM

Services Held in India For Doctor-evangelist

HIRA Lal, one of the first converts to Christianity in the Mungeli area of Madhya Pradesh in India, died on Dec. 16, 1955, after a week's illness, having given sixty-four years of faithful service to the cause of the church in India.

Born in Mungeli in 1875, Dr. Lal was baptized by early Disciples of Christ missionaries in 1891. He served as preacher, teacher, medical doctor and evangelist. As senior assistant at the Mungeli hospital, he had an opportunity to talk to patients and attendants about Christianity, and through him the church has touched the lives of thousands of the people of India.

With his wife, who died in 1952, he brought up a large Christian family. His grandson, Dr. Bhushan Lal, is the doctor in charge of the hospital of Disciples of Christ at Takhatpur.

Investment Program

On Jan. 1 the Board of Church Extension of Disciples of Christ made available to Disciples a new investment program designed to provide a generous interest return (3½ per cent) to individuals, churches and church organizations purchasing certificates, and to make available through the Board additional loan funds to churches for their building projects.

Each Church Extension 3½ Per Cent Trust Fund Investment Certificate *guarantees* the investor 3½ per cent interest, compounded semi-annually, for a period of three years from the date of issue. During this three-year period the money invested shall remain with the Board. Certificates are issued in amounts of $500 or more.

Inquiries and applications may be addressed to the Board of Church Extension, 222 S. Downey Ave., Indianapolis 7, Ind.

Elect Officers

E. Lyle Harvey, director of religious education for Indiana, was named chairman of the religious education workers' fellowship for the year at the annual meeting of the religious education field staff held at Turkey Run State Park in Indiana, Dec. 8-15.

About seventy state and national Disciples of Christ leaders in the field of Christian education took part in the meeting.

Lorenzo Evans, director of religious education for the National Christian Missionary Convention, was elected vice-chairman, and Miss Ruth Reynolds, national director of children's work leadership, was named secretary.

Wedding

David Luo, missionary to Thailand with The United Christian Missionary Society, was married on Jan. 11 in Nakon Pathom, Thailand, to Miss Mary Hong. Miss Hong is a worker in the Thailand Mission.

Births

Kris Martin DeJeet was born Nov. 12, 1955, to Mr. and Mrs. Richard DeJeet of Indianapolis, Ind. Mrs. DeJeet is the daughter of Dr. and Mrs. Donald West. Dr. West is an executive secretary in the division of foreign missions of the United Society.

James Robert Johnson was born Nov. 24, 1955, to Mr. and Mrs. Charles R. Johnson, missionaries serving at Bolenge, Belgian Congo.

Peter Allen Davis was born Nov. 29, 1955, to Mr. and Mrs. Bernard Davis, missionaries stationed at Wema, Belgian Congo.

Puerto Rican Pastor Appointed Delegate

Shown standing by President Garfield's monument in Washington, D. C., is the Reverend Isidro Diaz Lopez, pastor of the San Juan Christian Church in Puerto Rico. Mr. Lopez was appointed a delegate to the White House Conference on Education by the Puerto Rican Department of Public Instruction on recommendation of the Puerto Rican Council of Churches. Mr. Lopez is an outstanding Disciple leader, a past president of the Puerto Rican Disciples of Christ Mission, past president of the board of trustees of the Evangelical Seminary of Puerto Rico, and at present acting president of the Evangelical Seminary there.

Missionary Register

ARRIVING FROM THE FIELD:

Mr. and Mrs. Marshall Gilchrist arrived in the United States at the end of December on regular furlough from Paraguay.

DEPARTING FOR THE FIELD:

Mr. and Mrs. J. Raymond Mills left on Jan. 4 by airplane to return to Paraguay.

Advisory Committees Meet

The organizational meeting of the Mt. Beulah Advisory Committee was held at Mt. Beulah, Edwards, Miss., on Jan. 10. The membership of the committee, which will offer guidance and counsel to the director of the Christian Center at Mt. Beulah, is not yet complete but the list of members to date includes E. F. Jennings, Hermanville; Miss Leila Bruce, Jackson; W. K. Fox, St. Louis, Mo.; B. R. Johnson, Utica; W. L. Wood, Tupelo; and Mrs. Edward Russell, New Orleans, La. Ex-officio members include Miss Mary Ellen White, Memphis, Tenn.; Maurice Grove, Jackson; and M. C. Brewer, Greenwood.

The organizational meeting of the All Peoples Community Center Advisory Committee will be held in Los Angeles in February. This committee, also not complete, includes at present Mrs. Mary Jorgensen, Alhambra; Erwin Johnson, Los Angeles; Bill Wenzel, Downey; Harry Berg, Bellflower; Nunzio Crisci, Los Angeles; Mrs. Gwen Gutierrez, Baldwin Park; and Eddie Ray, Los Angeles. Ex-officio members include James Parrott, Mrs. Lucile Shaffer, Rival Hawkins and John Martin.

Convention Offerings

The Pension Fund of Disciples of Christ notes the receipt of a check for $624.82 from the churches of Southern California and a check for $1,509.37 from the World Convention. Both checks represent the offerings made at communion services held in connection with the respective conventions of the two groups.

As a result, it was possible to send special checks of $15 to each of the present 125 recipients of ministerial relief at Thanksgiving.

Deaths

Word has been received from John Horber, Disciples missionary to Jamaica, of the death of his mother on Nov. 20, 1955.

J. Edgar Moody, son of Mrs. J. Edgar Moody, died Dec. 7, 1955, at his home in Evansville, Ind. His parents served as missionaries in India.

Former Missionary Dies

Daniel E. Dannenberg Served China Mission Twelve Years

DANIEL E. Dannenberg, former missionary to China, died at the Emily Flinn Home, Marion, Indiana, on December 11, 1955.

A graduate of Hiram College, he sailed with Mrs. Dannenberg for China in 1904. After language study in Nanking, they carried on educational and evangelistic work in Nantungchow and Chuchow. Mr. Dannenberg served as chairman of the advisory committee of the China Mission, and in 1916 was a member of the board of managers of both the Nanking Theological Seminary and the University of Nanking.

Ill health led to their return from the field in 1916, and Mr. Dannenberg entered a pastorate in Bolindale near Warren, Ohio. He retired from the ministry in 1943 and then worked with Christ Mission in Youngstown, Ohio, an institution which gives employment to handicapped men and women.

Minister in Yugoslavia Knew of World Council

JOHN D. Metzler of the staff of the World Council of Churches reported recently that a newly consecrated bishop in Belgrade, Yugoslavia, told him:

"I knew about the World Council of Churches before I had ever read anything about it. I was teaching in the seminary. The bed on which I slept came from the World Council of Churches, the mattress on that bed came from the World Council, the linens on the bed came from the World Council, the blankets under which I slept came from the World Council, the clothing that I wore came from the World Council, and the food I ate in the seminary came from the World Council of Churches. Yes, long before I read about the World Council of Churches I knew about it and its work."

This contribution was made through the World Council of Churches by Disciples of Christ and the Protestant Episcopal Church in the United States, and the equipment was secured by Robert Tobias, formerly with the World Council staff and now a director of the Council on Christian Unity, Indianapolis. Disciples contribute to such projects through the Week of Compassion.

Girls Visit Mexico City with Disciple Missionary

Several of our girls at Casa Hogar in Pabellon, Mexico, won honors this past year in different activities at the federal primary school of the village. One got first prize in the letter writing contest for Mother's Day, two others won first place in math and spelling, and two won out in state track events.

Since the government paid all their expenses to the national competition in Mexico City, I paid my fare to go along with them so that they might attend and have the opportunity once in their lives of seeing their capital city.

The young people raced about the big city quite joyfully in their free hours. We got back to Pabellon the day of the graduation program. Two of the graduates were quite pleased with their gift of a hymnal, since they had learned to play some hymns. One is from a church where there is a small organ, but the other chose a hymnal even though her church does not yet have an organ. She took the book just in case she may at some time in the future be able to continue studying.

—HALLIE STRANGE

Pabellon, Mexico

Ecumenical Symphony

The ecumenical movement is like a symphony. It is at its best when each musician, playing his own part, does so in harmony and with full appreciation of the parts of his fellow musicians. It is the overall performance of the composition, not the prowess of individuals, that is important—yet unless each plays his part well (and that includes following the director and also being mindful of his fellow musicians) the whole effect is ruined.

—THE ECUMENICAL COURIER

Books You Will Want To read during the

LENTEN-EASTER SEASON

by Leslie D. Weatherhead

OVER HIS OWN SIGNATURE

Jesus' words about himself and their relevance for us today. In this "autobiography" of Jesus Christ, the words by which Jesus sought to reveal the nature of God are examined in the light of language, customs, and similar influences of the times. Dr. Weatherhead interprets these words with a critical, yet warmly human attitude—offering a clearer concept of God and his relationship to men. *Published February 6.* **$2.50**

by C. H. Dodd

BENEFITS OF HIS PASSION

Six brief messages that combine simplicity and clarity of expression with mature insights to explain the basic ideas and beliefs implied in the Cross of Christ. Here is fresh inspiration from the Easter story for all who truly want to discover the benefits of the Passion! **$1**

by Walter Russell Bowie

LIFT UP YOUR HEARTS (Enlarged Edition)

A new and enlarged edition of a modern devotional classic! The beauty and devotion of the King James Bible is here captured in the simple, natural words of people today. Timeless in their beauty and spiritual insight, these meditations will make the presence of God a little clearer for all who seek him today. **$1.50**

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ABINGDON PRESS

by John Sutherland Bonnell

HEAVEN AND HELL

What Can You Believe about Them?

An easily understood, concrete treatment of the Christian's claim to life after death. A powerful interpretation that will be welcomed by all Christians —especially during the Lenten season when the resurrection of Christ centers our attention on the subject of immortality. **$1**

Book Chat

(*Continued from page* 18)

work *Anxiety and Faith*. "The goal of life is not 'peace of mind' but faith and love that live through anxiety in the peace of God." In these quotations one finds the spirit of the treatment of this interesting discussion. Living in a period of time when more people think of themselves as self-sufficient than ever before, more lives are clouded by despair and loss of meaning. Psychiatry helps men to find themselves and make an assertion of responsibility but does not supply the inner acceptance of self and the requisite faith to live "through anxiety." The adequacy of the Christian faith to supplement psychiatric insights is the real thesis of the work.

Books Mentioned in Book Chat

THRU THE REAR-VIEW MIRROR, by Frank Elon Davison. St. Louis. The Bethany Press. 160 pp. Price $2.00.

VOLUME V, THE INTERPRETER'S BIBLE. New York and Nashville. The Abingdon Press. 1124 pp. Price $8.75.

ETHICS OF DECISION, by George W. Forell. Philadelphia. The Muhlenberg Press. 158 pp. Price $2.50.

ANXIETY AND FAITH, by Charles R. Stinnette, Jr. Greenwich, Conn. The Seabury Press. 209 pp. Price $3.50.

ON WINGS OF PRAYER, by Glenn Clark. Saint Paul, Minnesota. Macalester Park Publishing Company. 258 pp. $2.95.

From Britain to Europe, Egypt to Palestine, Asia and on around the world Glenn Clark and Mr. and Mrs. Roland Brown traveled on a journey to meet with praying people and with prayer groups. Through these contacts they established "a belt of prayer around the world" and Mr. Clark has recorded these thrilling and inspiring experiences in *On Wings of Prayer*. The story is illustrated with numerous photographs from various countries. "To find this Pentagon of World Friendship, and this Department of World Peace we do not need to make pilgrimages to the mountains of Samaria or to the temples of Jerusalem," declares the author, "but we can find it in the hearts of men."

Book of the Month

FOUNDATIONS OF CHRISTIAN KNOWLEDGE, by Georgia Harkness. New York and Nashville. Abingdon Press. Price $2.75.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *Foundations of Christian Knowledge* by Dr. Georgia Harkness. This book was chosen by Mrs. Harold B. Marx for February reading. A review of this book appeared in the November, 1955, issue of WORLD CALL.

Publications Received

VICTORY OVER DEATH, by A. J. Wm. Myers. Saint Louis. Bethany Press. Cloth, $1.00; paper, 50 cents.

DISCOVERING THE UNSHAKEABLE—Through Psalmists' Eyes—by Helen L. Toner. Saint Louis. Bethany Press. $1.50.

HOW FAR THE PROMISED LAND? by Walter White. Foreword by Ralph J. Bunche. New York. The Viking Press. $3.50.

ON WINGS OF PRAYER, by Glenn Clark. Saint Paul. Macalester Park Publishing Co. $2.95.

JAY BOK, ESQ., by A. Lewis O. Boston. Christopher Publishing House. $2.25.

PANAMA TO THE NORTH CAPE, by Lillian M. Svenson. Boston. Christopher Publishing House. $3.00.

BELMONT PARK, And Other Poems, by Alda Madison Wade. Boston. Christopher Publishing House. $2.50.

Audio-Visual Suggestions

WHAT PRICE FREEDOM is a new release by the Broadcasting and Film Commission of the National Council of Churches. The story portrays an American salesman on business assignment in West Berlin who finds it possible to stroll through the iron curtain into East Berlin. He meets a German factory worker and discovers her courage to speak her opinion against the regimented ideas of the group. He is forced to rethink his freedom and to re-examine his Christian faith out of which freedom springs. 16mm sound; 40 min.; rental—color, $15.00; B&W, $10.00.

VOCATIONAL CHOICE: A PARTNERSHIP and CHOOSING YOUR LIFE'S WORK are *two* films with similar purpose but with different emphasis. The first is the story of a father who has chosen the professions he desires his sons to enter. He discovers that choosing a life's work is a partnership between child, parents and God. The second, involving a similar problem, shows how a pastor and a vocational counselor help young people to discover God's purpose for their life's work. 16mm sound; B&W; 15 min. each; rental—$5.00 each.

(Available from Audio-Visual Services, The U.C.M.S., 222 South Downey Avenue, Indianapolis 7, Indiana, and the Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

Ecumenical Institute Releases 1956 Program

THE 1956 program of the Ecumenical Institute, near Celigny, Switzerland, has been announced by H. H. Wolf, director. The program includes a number of special courses and conferences as well as the annual Graduate School of Ecumenical Studies.

A course for ministers and priests will be held May 25-June 8; and vacation courses for laymen and for local church workers will be held July 10-20 and July 24-August 1, respectively. Also on the schedule is a course for theological students August 4-24.

The fifth session of the Graduate School of Ecumenical Studies is scheduled for October 1, 1956, to February 15, 1957. The academic aim of those entering the Graduate School is the certificate of the Institute or the diploma in ecumenical studies offered by the Institute and the University of Geneva.

Information is available from the United States correspondent for the Ecumenical Institute, Dr. Samuel McCrea Cavert, World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

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"People Are Our Business"

Missionaries in the Philippines Hold Continual Open House

By LEONARD J. BRUMMETT*

AS missionaries in the Philippines, we know that people are our business! Early in the morning, while the missionary family is still eating breakfast, there comes a call at our gate in Bangued, Abra: *"Apo-o-o-o!"* This is the Ilocano equivalent to the doorbell or a knock on the door.

One answers, *"Apo, sumrecca,"* which means "Come in" if one has a house that is as low as ours. Or one may answer, *"Umolica,"* which means "Come up," if the house is as high as those on posts.

In such a manner our day begins. Throughout the day we hear a number of *"Apo's"* announcing the arrival of visitors coming to see the Disciple missionary friends.

Here comes the kindergarten teacher from the Bangued church. She comes to get construction paper, paste and crayons for her class of twenty children meeting daily in the Bangued church. She stops and talks about a discipline problem of one of the children or suggests that we need a new sand table.

Pastors Visit Missionaries

Pastors from our Abra churches are frequent visitors. They come to buy literature, to plan our institutes, or to discuss the work of their churches. We are working these days especially on the growth of stewardship consciousness among our people.

We see much of Pastor Bringas and visit him in his house across the street as much as he comes to our house. He is the moderator of our churches in the Ilocano area and does much the same work as a state secretary in the United States. We work closely with him, appreciating his words of counsel and encouragement and the fruits of his long experience in the work of the church in the Philippines.

Here come more visitors to our home. They are three boys from our mountain high school in Lamao. They left Lamao yesterday and after hiking, crossing swollen streams, and waiting for buses which keep no schedules, it has taken them a full day to reach Bangued.

Orders from Teachers

They bring orders from the teachers—for notebooks, ping-pong balls, gasoline for the rice mill, and medicine for stomach-aches. They bring the good news that five new students have enrolled, bringing the total enrollment to 114, the best we have had for some years. The boys rest a while, do their own shopping, and return to Lamao on the next bus.

Often we have unique guests. Recently two men came to our house from the distant northeastern part of Abra where we hope some day to organize churches. The people there are still pagan, untouched by any church. These two men brought the news that many people in their village were suffering from malaria or a similar fever. We accompanied them to the malaria control unit here in Bangued where they were questioned and given medicine.

"Apo-o-o!" It is a messenger announcing that there will be a special meeting of the Rotary Club. We enjoy this opportunity to mingle with community people outside the local church groups.

"Apo-o-o!" It is the laundry being brought on Saturday. Our laundry is picked up on Saturday and delivered on the next Saturday.

"Apo-o-o!" It is the lady who brings us meat early Sunday morning. Sunday is the only day beef is sold in Bangued, so we must buy enough for the whole week.

"Apo-o-o!" It is the neighbor next door offering up a gift of two huge avocados from his tree.

There is a knock against our front fence, and the telegram delivery man brings us an important message from one of our missionary colleagues.

There is a soft knock at the door. Here is the postman, a welcome man anywhere and especially when one is far from home and friends. The front door opens slightly and *The Manila Times*, brought by swift bus from Manila and delivered by a prompt newsboy, scoots across the porch.

These are the people who come to our house from day to day. They interrupt the schedule of office, study and home life, if there *can* be such a schedule for any missionary. But we do not mind. People are our business!

*Mr. and Mrs. Brummett are missionaries in the Philippines with The United Christian Missionary Society.

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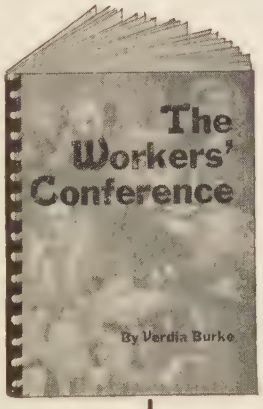

By Verdia Burke

The Workers' Conference. Here is specific help for church leaders in planning a successful, quick-moving workers' conference. Ten chapters help workers reach common understandings about major aims and the elements of a good program. The limits for the conference are sketched so that members will not drift away from their aims, but will have more time for discussing their specific programs. With spiral binding for convenient use. *65 cents*

Christian Board of Publication
Beaumont and Pine Blvd.
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Not Burdened with Leisure!

Missionary in Jamaica Has No Problem in Finding Work

OUR building program here in Jamaica goes on apace as a church and manse are repaired or another one is built. At present Freeman Redding and his crew are replacing the old worn-out, faded-out frame church building with a new one at Craigmill where Brother Tom Lawrence and his wife, Mary, have labored for so many years. The year 1955 gave Brother Tom ninety years to his credit, and he still keeps many of his Sunday appointments. We hope that he will have several years yet to worship in this new church which will be his pride and joy and a blessing to the whole community.

The Work Campers this past summer assisted in the erection of a chapel and community hall for a united church in which five Protestant churches are cooperating. This building is in one of the hurricane rehabilitation areas where one church is better than half a dozen. It was a time of rich fellowship among the American and Jamaican campers and the people of the community. Even my 1950 English Austin and I covered about 2000 miles in order to keep them fed, entertained and happy.

Besides the bookkeeping job which is always with me, I am visiting the too few well-established Infant Centers for preschool age children. We feel this visitation will be helpful in gleaning as much information as possible preparatory to our starting one in a much needed area. There is a lot of spade work needed for such a project besides that of digging for the foundation. When one sees what can be accomplished with the wee ones from all kinds of homes during a few hours each day, one wonders why we have been so slow in venturing forth in behalf of "the least of these."

I am also working on a committee of ladies from four other Protestant church bodies in planning visitation to children in the Kingston Public Hospital and the University Hospital. That is another bit of work that has been neglected and in which we feel we might be of service. That, plus one's own Mission and C.W.F. work, the management of three rural schools for our church and the education department, and the attendance at two school board meetings doesn't leave one burdened with much leisure time!

—MYRLE O. WARD

Cross Roads, P.O., Jamaica

Protestant TV Policy Urged

Top leaders of Protestant churches must turn their attention to the development of a policy for television and radio programs, instead of leaving these matters to a few specialists or using the programs mainly for specialized fund-raising or teaching projects. This is one of the important conclusions in a new book, *The Television-Radio Audience and Religion,* published recently by Harper and Brothers of New York.

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can give your church a heavenly voice in the community.

Their beautiful bell music daily identifies the church as a source of spiritual life. Churchmen everywhere find they actually benefit the church 10 ways. They:

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Lest I Lose

If there is anger in my heart,
I cannot see
The beauty of wind-rippled leaves
On any tree.

If there is envy in my heart,
I have no eyes
For the beauty of white wind-blown clouds
In any skies.

Lord, keep me gentle, keep me still,
Lord, keep me kind,
Lest I lose all thy loveliness,
Lest I be blind.

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Daughter of Mexican Pastor Is Honored

By ELLA HUFF KEPPLE*

IN Mexico it is customary for a girl to be presented to society on her fifteenth birthday anniversary. These "coming-out" festivals are as elaborate as the family can afford, and they sometimes are embarrassing for our young Protestants to attend because of the drinks served. A definite effort is being made among our leading church people to make this occasion a religious rather than a social affair.

On November 17, 1955, Ruth Miriam Lopez de Lara of San Luis Potosi became fifteen years old. The invitation which her parents sent out was printed over a faint picture of the facade of the church her father—Daniel Lopez de Lara—serves. It was fitting that the church appeared in the background of this important document as it had been strongly in the girl's background all of her life.

Within the invitation was a birthday message to Ruth. For this message her parents had chosen a proverb: "Keep your heart with all vigilance; for from it flow the springs of life"; a poem, "Launch out into Life," by the noted Mexican Quaker, Francisco E. Estrello; and the words of the Master: "I am the way, the truth and the life. . . . He who follows me will not walk in darkness, but will have the light of life."

Service at Church

The invitation was to a service in the church at seven o'clock in the morning. Miss Ruth Leslie, director of the high school on Mountain of Light Farm, the person for whom Ruth Miriam was named, gave the message. In a beautiful way she reminded Ruth that for fifteen years the girl's parents and others had striven to keep the light aglow for her but that from now on it would be her responsibility to let her flame shine out and brighten the way for others.

Ruth Miriam knelt at the altar with her father and mother, two sisters and three small brothers during the dedication litany. Then alone she prayed the prayer of St. Francis of Assisi: "Make me thy instrument, Lord."

After a breakfast in the church to which all of the relatives and closest friends were invited, Ruth hurried to school to present oral examinations in Mexican history and English. In the evening her friends gathered for games and *tamales*.

Ruth Miriam may at some time forget the words of the message given her on her fifteenth birthday anniversary, but she can never forget that on that important date her parents showed that they loved her and understood the significance of this event in her life.

*Mrs. Paul C. Kepple is a missionary in Mexico with The United Christian Missionary Society.

Union in New Zealand

Organic union between the Presbyterian, Methodist and Congregational churches of New Zealand, Ecumenical Press Service reports, comes nearer. A basis of union has been accepted and a vote some years ago revealed that the majority favored union.

This year will be one of common study using a booklet specially prepared for the purpose. At the end of 1956 the governing bodies of these churches will meet in the same city for their annual assemblies, and a number of meetings will be held together.

Relationships with the Anglican Church and the Associated Churches of Christ (Disciples) have opened up, and each of these bodies has set up committees to engage in preliminary discussion in the matter of corporate union.

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Protestant Expansion Foreseen

Disciple Leader Tells National Council Home Missions Assembly of Need for 105,000 New Structures by 1975

THE construction of an estimated 105,000 new Protestant church buildings to be needed by 1975 in the United States will require nearly eight billion dollars. This is the statement made at the recent annual meeting of the Division of Home Missions of the National Council of Churches. The speaker was Willard M. Wickizer, chairman of the home missions division of The United Christian Missionary Society.

Provided the ratio of church membership to total population merely remains constant during the period from 1950-75, he told the delegates from the various communions, the 105,000 churches will be needed.

Dr. Wickizer suggested that as a result of this expansion there will need to be a four-fold increase in the number of men recruited for the ministry. Also, the task of organizing the 105,000 new churches over a twenty-five year period requires new methods of evangelism, new media of Christian communication, and a new zeal for Christian witness, he said.

Other suggestions offered by Dr. Wickizer and widely publicized across the nation include the use of multiple educational services on Sunday and wider use of weekday religious instruction programs. Another suggestion was that it will be necessary to minister to an increasingly mobile population of persons "here today and gone tomorrow."

A fifth suggestion was that there must be within Protestantism a new type of ministry geared to the growing numbers of elderly persons and "working wives."

In speaking of this fifth point, the Disciple leader noted that the church must awaken to the fact that the working woman is a "different creature" from a housewife and must minister to her needs.

The 250 Protestant home missions leaders attending the conference also discussed other issues. Regarding race, they agreed unanimously that "the problem of racial segregation is one of the paramount issues now facing our churches and our society."

In line with this conviction they urged that "Christ, the Church and Race" be the theme of the next triennial general assembly of the National Council of Churches in 1957.

The resolution was adopted at the annual assembly following an address by Harold E. Fey, now editor of *The Christian Century* of Chicago, who called upon the full forces of Protestantism to stop the march toward "Nazism" by pro-segregationist white citizens councils in the South.

Aim Is to Defy Law

"Both the churches and the government must recognize that the white citizens councils are an organized and coordinated force whose objective is to defy the law and to rule in place of the law," Dr. Fey, a Disciple, said.

He said that in Mississippi alone there are more than three hundred white citizens groups with 65,000 members who are working "with the full collusion of Mississippi senators and other officials."

"They are displacing the lawful authority of the courts," the editor charged, "and are punishing people for registering to vote, for petitioning for redress of grievances and for the integration of schools."

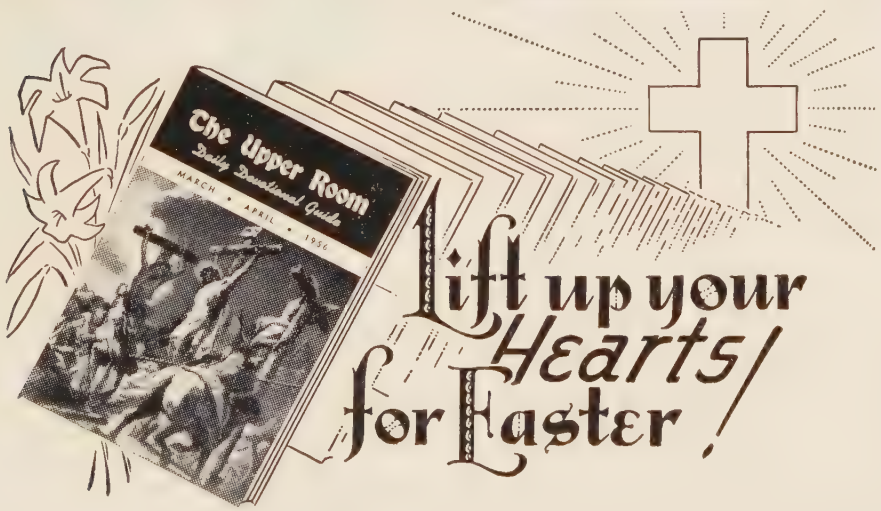
Dr. Fey noted that the Nazis in Germany followed a similar pattern of first denying, then nullifying and overthrowing the authority of the courts. They then went on to displace other functions of government.

He called upon churchmen to launch the following three-point program to meet the "current racial crisis:"

1. They should act at once to support Southern preachers and their families who are victims of white citizens council pressure.

2. They should send "missions of understanding and reconciliation" to Southern states. "We send such missions to Russia," he observed, "why not Mississippi?"

3. They should enlist the aid of women's organizations which he termed "the only potent, untamed forces left in the churches."



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Golden Jubilee

Australian Disciples Observe Anniversary of Work in India

By LETA MAY BROWN*

THE Australian Churches of Christ Mission in western India recently held its Golden Jubilee conference at Garamati, Poona District, in the state of Bombay. As a representative of the American Disciples working in India, it was my privilege to attend the conference.

The theme of the conference was "Jesus Christ, the same yesterday, today and forever." The program for the six days proved most interesting, although most of the speeches were made in Marathi, a language which I do not understand. There is a great similarity, however, between Marathi and Hindi so that often I heard familiar words.

The guest speaker had most pleasing lecture manners. His facial expression was animated, his eyes sparkled and his white teeth shone in frequent flashing smiles. One knew that he was a man of God.

One of the guests was A. Anderson of Australia, secretary of the Home Board of the Disciple churches there. Mr. Anderson came to India after a journey through the United States and Canada. He spoke to the conference on a number of occasions, always in English, of course, so that at such times I did not have to guess what was being said.

Another guest speaker was Jack Christie, delegate from the British Churches of Christ Mission. Mr. Christie has suffered because of the anti-Christian agitation of certain groups of orthodox Hindus. His speech, a challenge to us all, was based upon Acts 9:16: "For I will show him how great things he must suffer for my name's sake."

The Australian Mission is working toward the same goal as our own Mission, that of the "Indianization" of the Mission. They first presented the plan which is now being followed in January, 1954. That plan included the election of the new committee of management made up of four elected Indian representatives and four elected Australian representatives and the treasurer nominated by the Home Board. They have progressed until this year they have six elected Indian representatives, two Australian representatives and the appointed treasurer.

*Miss Brown is a missionary in India with The United Christian Missionary Society.

Church Colleges Get Large Gifts in 1955

THREE hundred and seventy-four church-related colleges received $108,378,625.56 in voluntary gifts and grants during the fiscal year 1954-55. During this period all of the nation's colleges and universities received an estimated $507,000,000 from these sources.

The figures were announced by the Council for Financial Aid to Education and the American College Public Relations Association on the basis of a nation-wide survey.

Of the 374 church-related colleges and universities, 233 Protestant schools received $66,740,239.50 and 141 Roman Catholic ones, $41,638,386.06.

These gifts compared with $159,493,594.42 for 178 private colleges and universities, and $68,157,885.87 for 149 tax-supported institutions.

The 141 Catholic institutions had an average of $295,308 in voluntary support, and the 233 Protestant church affiliated colleges and universities had an average of $286,439. These amounts compared with an average of $896,031 for the 178 private colleges and universities and $457,00 for the 149 tax-supported institutions.

Two hundred and twenty-nine Protestant church-related colleges obtained 36 per cent of their voluntary support from churches and denominational boards.

The other major gifts and grants came from corporations and business concerns, alumni, non-alumni, individual friends, bequests, trusts, annuities and life contracts, general welfare foundations and governments. (See story of the recent Ford Foundation grants on pages 26-27 in this issue.)

According to Wilson Compton, president of the Council for Financial Aid to Education, the total for 1954-55 falls short by some $100,000,000 of the estimated annual need of institutions for the next ten years.

—RELIGIOUS NEWS SERVICE

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American Churches to Help In Raising Building Funds

PLANS for the participation by American churches in building the enlarged headquarters of the World Council of Churches at Geneva, Switzerland, were revealed in December at the executive meeting of the United States Conference of the World Council of Churches. The Conference includes the thirty-two Protestant and Orthodox communions in the United States which are members of the world body.

According to the plans presented by Eugene Carson Blake, a member of the over-all executive committee and chairman of the finance committee, the new headquarters buildings will include a modern office building, a chapel and a library. The property is close to the center of Geneva and is well situated for its purpose, he said.

The present headquarters, he said, is a rather small Swiss-type chalet, quaint but quite inadequate for the rapidly expanding program of the World Council. There is no chapel, and many offices have been crowded out of the chalet and are located in make-shift barracks structures.

For the building program as outlined, a total of $750,000 will be required, Dr. Blake said. The Central Committee of the World Council, meeting last summer, voted to ask the 164 member churches to assume responsibility for the raising of $300,000. It asked them to raise this amount over the period of the next three years, so that the proposed buildings may be assured by 1958, the tenth anniversary of the founding of the World Council.

A simultaneous effort will be made to raise $450,000 from individuals and foundations.

Missionary Gift

Story from the Philippines

SOMETIME in 1946 Paul Kennedy, then a missionary of Disciples of Christ in the Philippines, visited the *barrio* of Pias, Currimao, Ilocos Norte, preaching the good news to the people and conferring with the church leaders.

Besides preaching the gospel he was also interested in improving the economic life of the people. He observed that the *barrio* of Pias was suitable for goat raising because he saw goats roaming around everywhere. The native goats were small and the people wanted a better breed.

Mr. Kennedy promised to help them secure a good goat to be used for breeding purposes. He gave the people a big he-goat on one condition—that they should take good care of him. Mr. Kennedy returned to the United States and the people of Pias never again heard of him.

Went to Pias Later

Nine years later, Samuel G. Catli, director of the department of Christian education of the Philippine Federation of Christian Churches, went to Pias to attend a youth conference. As he walked along the country road he was particularly attracted by the extraordinary size of some of the goats roaming around. He began to wonder where the people got this new breed of goats. He was told by the farmers of Pias that nine years ago a missionary named Paul Kennedy loaned them a goat breeder and the present generation of the improved breed are the offspring.

Many of the people of the *barrio* of Pias may already have forgotten what Mr. Kennedy preached to them, but they will long remember the goat he gave them. Other ministers followed the work of Mr. Kennedy and we have today a very strong Christian congregation in Pias.

—CORNELIO M. FERRER

Philippine Christian Advance

Inez Cavert, Noted Researcher, Retires

A SMALL, gray-haired woman whose life-time career as a researcher for the Protestant churches has brought her the respect of theologians and the plaudits of fellow-researchers retired on January 1. She is Miss Inez Cavert of New York, veteran researcher, linguist and historian who has been research associate of the National Council of Churches.

Miss Cavert, sister of Dr. Samuel McCrea Cavert, American secretary of the World Council of Churches, has done most of the research and writing for "Information Service" since that four-page weekly bulletin was founded in 1920 by the Federal Council of Churches. The publication was continued by the National Council when the latter succeeded the Federal Council in 1950.

Miss Cavert's linguistic abilities in French, German, Italian and Spanish have enabled her to make full use of virtually every informational source of the Western world in compiling research studies over the thirty-six years of her association with the bulletin.

Now confined by illness to a wheel chair for long periods, Miss Cavert plans to live in upstate New York with a niece whose husband is pastor of a small country church near Rochester.

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Women's Congress

Disciples in Argentina Attend Annual Meeting in Buenos Aires

By LUCILLE VAUGHN*

MISS Jorgelina Lozada, Disciples of Christ pastor of Buenos Aires, was speaking to the women who were gathered together in the fourth annual Congress of Disciples of Christ Women in Argentina.

"Perhaps you have already noticed that the colors of the flowers here are the same," she said, "and each color has a special meaning. White stands for purity; pink for love; and green for hope."

Miss Lozada

We women appreciated this explanation and careful planning for our being together that extended even to a meaningful color scheme.

There were at the meeting representatives from each of the six churches of Disciples of Christ in Argentina. Those from Chaco, we noted, had ridden twenty-seven hours by bus to be with us.

Our fellowship during those two days was strengthening and helpful. The theme considered was "Promoting Together Christian Attitudes Through the Church and Home," and in the final session we were challenged to be more conscious of our witness in our every day living.

Other Delegates Present

Besides the three main speakers, who were from other church bodies, there also were delegates from several of the Evangelical churches. We were happy to share with them the inspiration of the messages we heard and glad for their interest in what we were doing. Such occasions give hope for a church truly united in faith and service to her Lord.

A very interesting part of the congress was the sale of two afghans that the women of Buenos Aires had made in response to a "Ten by Ten" project which consisted in knitting squares measuring ten centimeters on a side. Shortly before the congress, the squares were brought together and joined to make the two afghans. It was decided that the proceeds of the sale should be applied to the building fund for the Barranqueras church in the Chaco area of northern Argentina. The color again was green, for hope—for such an interest in a cause outside the local church means there is life, and the prospect of continued growth.

But to me the most significant reason for the "wearing of the green" was that here were gathered a group of fifty or sixty women, many of them mothers and all of them with numerous tasks waiting to be done. But like Mary they had left the daily routine to sit a while at the Master's feet.

So long as there are women who will take time to gather fresh inspiration and courage to meet the demands of our tense, problem-perplexed world, there is hope both for the church and the world.

*Mrs. Leonard A. Vaughn is a missionary in Argentina with The United Christian Missionary Society.

Some Mexicans Want No Contact with Protestants

Instruction at Mountain of Light Farm near Pabellon, Mexico, emphasizes better farming, health and family life, centered around the Bible. But in order to help the people, we will have to do more than set up courses of study. We will have to do something to convince them that they should improve their lot in life.

While the opposition to our work at the present time is not of a violent nature, it is deplorable. A very clear commentary on how human nature rebels against the abundant life which Christ offers is found near the farm. One of the most drab hovels in the area, the home of a family which is among those that would profit the most from Christian fellowship, has a sign tacked on the door which says, "We don't want any Protestant propaganda." The boys in our school are from among those who have had the courage to have a different outlook on life.

—CHARLES STORY

Pabellon, Ags., Mexico

Visits Chinese Christians

Duncan Wood, leader of a recent Quaker mission to China, has reported upon his return that the group made many contacts with well-known Chinese Christians. Among them were Professor T. C. Chao, who resigned as a president of the World Council of Churches in 1950; Dr. Y. C. Du and Dr. Khiang Wen Han, both of the Y.M.C.A.; and Dr. Y. T. Wu, Bishop Robin Chen and Bishop K. H. Ting, of Union Theological Seminary in Nanking.

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Dear World Call Reader:

"Personality plus" describes the two-and-one-half-year-old miss from Troy, New York, in the picture below. While her mother, *Mrs. Charles W. Hobbs,* read the paper, *Diana* read WORLD CALL. That is, she "read" the pictures. When her mother saw what she was doing she got the camera and caught the young lady looking pleased as Punch with WORLD CALL.

In the note enclosed with the snapshot Mrs. Hobbs said, "You can see that you put out a magazine worthy of being read by all ages. Thanks for a very fine publication."

I was as pleased as Diana to receive the picture and that word from Mrs. Hobbs. They provide the perfect opening for me to reiterate that WORLD CALL is a family magazine that every member of the family can enjoy. It naturally follows that it should be in "Every Home!"

Back in the fall *Mrs. W. H. Wachenheim* of Quincy, Illinois, requested World Call material to be used in connection with their first school of missions. We sent some World Call skits and other suitable material and, of course, sample copies of WORLD CALL. After the school was over Mrs. Wachenheim sent us twenty-one *new* subscriptions and said, "Thank you so much for your prompt and fine cooperation, and for the wonderful magazine. I think it tops any other church publication I have ever seen."

We appreciate her thanks for our cooperation, but we appreciate her cooperation even more. We are grateful to Mrs. Wachenheim and all the World Call secretaries and subscribers who cooperate with us by using our material. Subscribers and non-subscribers alike enjoy the World Call skits, stunts, etc., and many a non-subscriber has lost his "non" because of them. Have any been used in your church lately? If you would like something entertaining as well as informative for your next fellowship supper, luncheon or whatnot, let us know and we will send you our program material.

"Tops" seems to be a favored word for describing WORLD CALL. *Mrs. Adilda McCord,* Oxford, Indiana, writes, "Your paper continues uniformly 'tops.' The article and picture of Dr. and Mrs. C. T. Paul were more than worth the price I paid."

To "top" it off, *Mrs. B. F. Chapman* writes from Carthage, Missouri, to say, "*All* our subscribers praise WORLD CALL. Thanks for all services."

So many nice things said about WORLD CALL lifts me until I can say from the "top" of the world,

Sincerely yours,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

How to Get Rid of a Preacher

METHODIST Bishop Gerald H. Kennedy has a formula he is going to deliver to the next committee that calls on him seeking to get rid of a minister for "inefficiency." His prescription:

"1. Look him straight in the eye when he is preaching, and say 'Amen' once in awhile. He will preach himself to death within a few weeks.

"2. Pat him on the back and brag on his good points. He'll work himself to death.

"3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

"4. Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

"5. Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands."

—RELIGIOUS NEWS SERVICE

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1955 to November 30, 1955 Compared with July 1, 1954, to November 30, 1954

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1954-55	1956-56	1954-55	1955-56
Churches	$415,671.37	$494,582.15	$ 98,491.16	$115,193.05
Sunday Schools	53,171.77	62,455.12	4,750.28	5,872.57
Christian Women's Fellowships	278,047.89	283,690.64	6,715.42	11,002.42
Guilds	10,096.31	10,143.64	403.00	674.31
Youth Groups	21,139.05	23,274.06	441.36	562.91
Children's Groups	2,409.12	3,859.39	594.49	1,188.08
Individuals	5,388.35	4,515.08	21,034.49	13,566.87
Love Gifts		3,160.36		
Grand Totals	$785,923.86	$885,680.44	$132,490.20	$148,060.21
C.W.F. and Guild Totals	$288,144.20	$293,834.28	$ 7,118.42	$ 11,676.73

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $99,756.58.

Last Column

The Best Possession

WOULD you like to hear what sort of questions the schoolboys had to answer eighteen centuries ago? Very well; you shall.

A rabbi, who lived nearly twenty years before Christ was born, set his pupils thinking by asking them, "What is the best thing for a man to possess?"

One of them replied, "A kind nature"; another, "A good companion"; another, "A good neighbor." But one of them, named Eleazer, said, "A good heart."

"I like your answer best," said the master, "for it includes all the rest."

—FRANCIS AUGUSTA COX

———

The doctor couldn't understand why a patient wasn't obtaining relief from the drug he prescribed. When the patient said he observed the directions on the bottle, the doctor asked, "What directions are given?"

"Keep the bottle tightly closed," he answered.

—*Christian Union Herald*

———

The Church

The church, I take to be a voluntary society of men, joining themselves together of their own accord to public worship of God in such manner as they judge acceptable to him and the effectual salvation of their souls.

—JOHN LOCKE

———

All the universe is an inn; search not specially for a retreat of peace; all the people are your relatives; expect therefore troubles from them.

—CHINESE PROVERB

———

Social Conscience

If the church is to be an effective social conscience it must guard against smugness. It cannot be the kind of conscience which has been defined as that small voice within us that tells us when our neighbors are doing something wrong.

—JOSEPH P. ANDERSON

———

We must somehow learn in Christ to rejoice in one another's orthodoxies even while as members of one family we have to endure many of one another's heresies.

—ARCHBISHOP OF CANTERBURY

———

Prophetic Voice

In May, 1898, twenty-one years before the first issue of WORLD CALL was published, S. S. Lappin—now minister-at-large of Bedford, Indiana—wrote in *The Christian Standard:*

"Then there is no need of having half a dozen missionary pamphlets rushing through the mails every month to enlighten us on the various lines of mission work. One good sized, ably managed monthly publication would do the whole work and more."

The Minister

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His Family

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